

**A UNIQUE COLLECTION OF TWENTY SŪTRAS IN  
A SANSKRIT MANUSCRIPT FROM THE POTALA**

**VOLUME I,2 – EDITIONS AND TRANSLATION**

**BY**

**BHIKṢUṆĪ VINĪTĀ**

CHINA TIBETOLOGY RESEARCH CENTER  
AUSTRIAN ACADEMY OF SCIENCES

# **Sanskrit Texts from the Tibetan Autonomous Region**

founded and edited in chief by

**Lhagpa Phuntshogs**

and

**Ernst Steinkellner**

**No.7/2**

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中国藏学研究中心  
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**拉巴平措**

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AUSTRIAN ACADEMY OF SCIENCES

**A unique collection of twenty Sūtras in  
a Sanskrit manuscript from the Potala**

**Volume I,2**

**Editions and translation**

by

**Bhikṣuṇī Vinītā**

(Vinita Tseng, 自運)

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### **13. Bhavasamkrāntināmamahāyānasūtra**

### Primary Sources

- C<sup>1</sup> Chinese translation by Bodhiruci (菩提流支) during 508-537 AD: 佛說大方等修多羅王經. Taishō vol.14, no.575.
- C<sup>2</sup> Chinese translation by Buddhasānta (佛陀扇多) during 525-539 AD: 佛說轉有經. Taishō vol.14, no.576.
- C<sup>3</sup> Chinese translation by Yijing (義淨): 佛說大乘流轉諸有經. Taishō vol.14, no.577.
- D *Āryabhavasamkrāntināmamahāyānasūtra*. Tibetan Derge edition, translated by Jinamitra, Dānaśīla and Ye shes sde: 'Phag pa srid pa 'pho ba zhes bya ba theg pa chen po'i mdo. D 226, vol.63, dza, 175a6-177a3.
- MABh (normally known as) *Madhyamakāvatārabhāṣya*<sup>a</sup> (Candrakīrti). This is my transliteration of the photostat copy kept in CTRC (Box 136) on the part of the quotation of *Bhavasamkrāntisūtra*.<sup>b</sup> The original manuscript is kept in the Potala. The size and the description of the manuscript can be found in Lou Zhao's catalogue<sup>c</sup>. This manuscript is now under study by a research group in Vienna as a project within this

<sup>a</sup> The colophon of this manuscript gives: *madhyamakāvatārah*, without *-bhāṣya*.

<sup>b</sup> MABh does not identify the sūtra (see §4, fn.), but MABh(P) does: *srid pa 'pho ba'i mdo las*.

<sup>c</sup> About Lou Zhao's catalogue, see: PVin: xv f. According to Lou Zhao, Potala Manuscript Catalogue, Tanyur vol.I: no.41.1 — "*Madhyamakāvatārah*. 97 leaves, incomplete, missing no.2. 56.1 by 5 cm. Black ink, Gupta script, 5 lines."

- 
- STTAR publication series.
- Ms Bhavasamkrāntisūtra. The thirteenth sūtra in this Potala Sanskrit manuscript collection, 24b6-27a6.
- Q Āryabhavasamkrāntināmamahāyānasūtra. Tibetan Peking edition, translated by Jinamitra, Dānaśīla and Ye shes sde: *'Phags pa srid pa 'pho ba zhes bya ba theg pa chen po'i mdo*. Q 892, vol.35, tshu, 185a3-187a1.
- T (or Tib) All Tibetan editions (D and Q)

**Chinese recension sigla** (cf. LPra 122)

- F first Fuzhou edition 福州 = Taishō 宮
- Kr second Koryō 高麗藏
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- Y Puning zang 普寧藏 = Taishō 元

**Note:**

C<sup>3</sup> is closer to the Ms reading than the other Chinese recensions; for the critical editing of Ms, it is placed on the facing pages of Ms. C<sup>1</sup> and C<sup>2</sup> are put in Appendix I and II for further comparison.





## **Critical Edition**

### 13. Bhavasamkrāntināmamahāyānasūtra

§1<sup>a</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān rājagrhe viharati sma veluvane<sup>1</sup> kalandakanivāse<sup>2</sup> mahatā bhikṣusamghena sārddham ardhatrāyodaśabhir bhikṣuśataiḥ sambahulaś ca bodhisattvair mahāsattvaiḥ. <sup>a</sup>tatra khalu punar bhagavān anekāśatasahasrayā<sup>3</sup> parśadā parivṛtaḥ

<sup>a</sup> Cf. PitāPS<sup>D</sup> 127b1-2 (PitāPS<sup>Q</sup> 145b5-7): de nas bcom ldan 'das kyis rgyal po zas gtsang ma's sems thugs su chud nas rgyal po zas gtsang ma la bka' stsal pa | rgyal po chen po khyod la tshangs par spyod pa | thog mar dge ba | bar du dge ba | tha mar dge ba | don bzang po tshig 'bru bzang po | ma 'dres pa | yongs su rdzogs pa | yongs su dag pa | yongs su byang ba'i chos 'di lta ste | ... chos kyi rnam grangs bshad kyis de legs par rab tu nyon la yid la zung shig dang ngas bshad do.

PitāPS<sup>C1</sup> 11,414b7-19: 爾時淨飯王并諸營從眷屬等，見諸阿脩羅王乃至外道婆羅門蒙佛授記，... 時淨飯王始見如來，以愛戀故情意慙。爾時世尊知彼父王心之所念，而告之曰：大王，我所說法初中後善，其義巧妙，清淨一相，梵行圓滿。今正說者，所謂分別六界差別分位法門，王當諦聽，善思念之。

PitāPS<sup>C2</sup> 11,414b14-19: 是時淨飯王以愛戀子故情意慙，爾時世尊告父王言：我所說法初善中善後善，其義深邃其味亦善，淳淨無雜，清白無染顯說梵行法，何者梵行？所謂分別六界法門，王今諦聽，善思念之，當為王說。

<sup>1</sup> [BHS. Skt. veṇuvane. See Sūtra 11,§1]

<sup>2</sup> kalanda<ka>° em. [see §2; cf. ka lan da ka T]: kalanda° Ms.

<sup>3</sup> °{sa}sahasrayā Ms.

<sup>a</sup> (6)evaṃ mayā śrutam e◎ka||\*\*||smin° samaye bhaga(7)vān° rājagrhe viharati sma | veluvane kalanda||\*\*\*||nivāse mahatā bhikṣusamghena sārddham arddhatrayodaśabhir bhikṣu(8)śataiḥ sambahulaś ca bodhisattvair mmahāsattvaiḥ tatra khalu punar bhagavān anekāśata{sa}sahasrayā parśadā parivṛtaḥ puraskṛtaḥ (25a)dharmaṃ deśayati {..} <sma> | ādau kalyāṇaṃ madhye kalyāṇaṃ paryavasāne kalyāṇaṃ arthaṃ suvyañjanaṃ kevalaṃ paripūrṇaṃ pariśud-dhaṃ paryavadātaṃ (2)brahmacaryaṃ samprakāśayati sma ||

rgya gar skad du | ārya bha va sañ krān ti  
 nā ma ma hā yā na sū tra  
 bod skad du | 'phag pa srid pa 'pho ba zhes bya ba  
 theg pa chen po'i mdo |  
 sangs rgyas dang byang chub sems dpa' thams cad la  
 phyag 'tshal lo |

§1 (6) 'di skad bdag gis thos pa dus gcig na | bcom (7) ldan  
 'das rgyal po'i khab na 'od ma'i tshal bya ka lan da ka gnas  
 pa na dge slong stong nyis brgya lnga bcu'i dge slong gi  
 dge 'dun chen po dang | byang chub sems dpa' sems dpa'  
 chen po rab tu mang po dang thabs cig<sup>1</sup> tu bzhugs te | de  
 nas bcom ldan 'das 'khor (175b) brgya stong du mas yongs su  
 bskor cing mdun gyis bltas nas chos ston te | tshangs par  
 spyod pa | thog mar dge ba | bar du dge ba | tha mar dge ba  
 | don bzang po | tshig 'bru bzang po | ma 'dres pa | yongs  
 su rdzogs pa | yongs su dag pa | yongs su byang ba yang  
 dag (2) par ston to | (Q 185a3-6)

佛說<sup>a</sup>大乘流轉諸有經

大唐<sup>β</sup>三藏法師義淨奉 制譯

§1 (949c23-28) 如是我聞，一時薄伽梵，在王舍城羯闍鐸迦池竹林園中，與大苾芻眾千二百五十人俱，并大菩薩摩訶薩，無量百千人天大眾，一心恭敬圍遶而住，爾時世尊為說自證微妙之法，所謂初中後善，文義巧妙，純一圓滿清淨鮮白梵行之相。

§1 <sup>a</sup>Thus have I heard. At one time the Blessed One stayed at Rājagṛha, in the Veluvana, the Kalandaka abode,<sup>b</sup>

<sup>1</sup> cig D : gcig Q

<sup>a</sup> 佛說 FKrSY : om. M

<sup>β</sup> 大唐 FKrSY : 唐 M

<sup>a</sup> As acknowledged by scholars (MPPU I 425, fn.1; Hakamaya 1977a: 30, III), PitāPS and *Bhavaśaṃkrāntisūtra* share a close resemblance in content; I list PitāPS sources in the footnotes f.p. for further comparison.

<sup>b</sup> *Kalandakanivāsa*, more commonly known as *Kalandakanivāpa*. For the question as to whether the word *Kalandaka* refers to a person

puraskṛto dharmam deśayati sma<sup>1</sup>, ādau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam svartham<sup>2</sup> suvyañjanam kevalam paripūrṇam pariśuddham paryavadātam brahmacaryam samprakāśayati sma.<sup>a</sup>

§2<sup>a</sup> tena khalu punaḥ samayena rājā māgadhaḥ śreṇyo bimbisāro rājagṛhān mahānagarān niḥkramya<sup>3</sup> mahatā rājarāddhyā mahatā rājānubhāvena yena veluvanaḥ<sup>4</sup> kalandakanivāso<sup>5</sup> yena bhagavāms tenopasaṃkrāntaḥ<sup>6</sup>. upasaṃkramya bhagavataḥ pādaś śīrasā vanditvā bhagavantam<sup>7</sup> tripradakṣiṇīkrtyaikānte<sup>8</sup> nyaṣīdat<sup>9</sup>. ekānte niṣaṇṇaś ca rājā māgadhaḥ śreṇyo bimbisāro<sup>10</sup> bhagavantam etad avocat.

<sup>a</sup> Samādh(V) 2,2-4: tatra khalu bhagavān anekasatasahasrayā parṣadā parivṛtaḥ puraskṛto dharmam deśayati sma ādau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam | svartham suvyañjanam kevalam paripūrṇam pariśuddham paryavadātam brahmacaryam samprakāśayati sma ||  
Or cf. Divy(V) 180,11-12; LV(V) 2,14-15. For the commentary on this passage, see MPPU V 2392f.

<sup>1</sup> {..}⟨sma⟩ Ms.

<sup>2</sup> <sv>artham *em.* [cf. don bzang po T; Samādh(V) *etc.*] : artham Ms.

<sup>3</sup> niḥkra{h}mya Ms. [BHS niḥ-, cf. BhīV 284 for example; Skt. niṣ-]

<sup>4</sup> [see §1]

<sup>5</sup> °nivā{sa}so Ms.

<sup>6</sup> °opasaṃkrānta<ḥ> *em.* [cliché, see Sūtra 2,§1; 19,§6] : °opasaṃkramita Ms.

<sup>7</sup> tri° *em.* : triḥ° Ms.

<sup>8</sup> °krtyai° *em.* : °krtya e° Ms.

<sup>9</sup> nyaṣīdat *em.* : nyaṣīda{t°}ti Ms.

<sup>10</sup> bi{mbī}mbisāro Ms.

<sup>a</sup> tena khalu punaḥ samayena rājā māgadhaḥ śreṇyo bimbisāro rājagṛhān mahānagarān niḥkra{h}(25a3)mya mahatā rājarāddhyā mahatā rā°jānubhāvena yena veluvanaḥ kala|°ndakanivā{sa}so yena bhagavāms(4)s tenopasaṃkramita upasaṃkramya ° bhagavataḥ pādaś śīrasā vanditvā bha°gavantam triḥpradakṣiṇīkrtya e(5)kānte nyaṣīda{t°}ti | ekānte ° niṣaṇṇaś ca rājā māgadhaḥ śreṇyo ° bi{mbī}mbisāro bhagavantam eta(6)d avocat° |

together with a great gathering of one thousand two hundred and fifty monks, and a great many Bodhisattvas, the great beings.<sup>a</sup> Then honoured and surrounded by an audience of many hundreds of thousands of (listeners),<sup>b</sup> the Blessed One was teaching the dharma.<sup>c</sup> With fine meaning and expression, he revealed a holy life that is good in the beginning, good in the middle, and good in the end, and untainted, perfect, purified and accomplished.

**§2** de'i tshe yul ma ga dha'i<sup>1</sup> rgyal po bzo sbyangs gzugs can snying po rgyal po'i khab kyi grong khyer chen po nas byung ste | rgyal po'i 'byor pa chen po dang | rgyal po'i mthu chen pos 'od ma'i tshal ga la ba dang | bcom ldan 'das ga la ba der song ste phyin nas | bcom <sup>(175b3)</sup>ldan 'das kyi zhabs la mgo bos phyag 'tshal te | lan gsum bskor ba byas nas phyogs gcig tu 'dug go | phyogs gcig tu 'dug nas yul ma ga dha'i<sup>2</sup> rgyal po bzo sbyangs gzugs can snying pos bcom ldan 'das la 'di skad ces gsol to | <sup>(Q 185a6-b1)</sup>

**§2** <sup>(949c28-950a1)</sup> 爾時摩揭陀主影勝大王往竹林中禮世尊足，右邊三匝在一面坐。時影勝王白佛言：

**§2** At that time the king Śreṇya Bimbisāra of Magadha

<sup>1</sup> dha'i Q: dhā'i D

<sup>2</sup> dha'i Q: dhā'i D

or a bird, see detailed reference in MPPU I 179, fn.1; also DPPN s.v. As for the less common reading *Kalandakanivāsa*, Tib. *ka lan da ka gnas pa*, a mention can be found in PBSS<sup>e</sup>(H) 6, fn.4 and ŚrBh(D) I 286; II 492. For the connection between *Veluvana/Veṇuvana* and *Kalandakanivāpa*, see also Saṅghabh(G) I 163-4; Panglung 1981: 90 — “Schenkung des Veṇuvana. ... Aus Dankbarkeit nannten sie diesen Park *Kaladakanivāpa*.” So it seems that *Kalandakanivāpa* is another name for *Veṇuvana* according to this source.

<sup>a</sup> C<sup>1</sup> and C<sup>2</sup> end here, cf. Appendix I §1, Appendix II, §1.

<sup>b</sup> C<sup>3</sup> specifies the listeners as ‘gods and human beings’ (人天大眾).

<sup>c</sup> For *dharmaṃ deśayati sma*, C<sup>3</sup> adds two descriptive attributes to *dharma*: ‘discovered/experienced by himself’ (\**pratyātmika*) and good/true (law) (\**sad-dharma*).

**§3<sup>α</sup>** katham̐ bhagavan̐ kṛtopacitasya karmaṇaś<sup>1</sup> ciraniruddhasya maraṇakālasamaye pratyupasthite<sup>2</sup> punar manasaḥ sammukhībhāvo bhavati. katham̐ vā śūnyeṣu sarvasaṃskāreṣu karmaṇām avipraṇāśaḥ<sup>3</sup> prajñāyate. evam ukte bhagavān rājānaṃ māgadham̐<sup>4</sup> śreṇyaṃ bimbisāram etad avocat.

<sup>1</sup> karmaṇaś *em.* : karmaṇaḥ Ms.

<sup>2</sup> pratyupasthite{na} Ms.

<sup>3</sup> avipraṇāśaḥ *em.* : avipraṇāsaḥ Ms.

<sup>4</sup> māgadha<ṃ> *em.* : māgadha Ms.

<sup>α</sup> katham̐ bhagavan<sup>0</sup> kṛto©pacitasya karmmaṇaḥ ciraniruddha©sya maraṇakālasamaye pratyupa<sub>(25a7)</sub>sthite{na} punar mmanasaḥ sammukhībhāvo bhavati | katham̐ vā śūnyeṣu sarvasaṃskāreṣu karmmaṇām avipraṇāśaḥ prajñāyate || evam ukte bha<sub>(8)</sub>gavān<sup>0</sup> rājānaṃ māgadhaśreṇyaṃ bimbisāram etad avocat<sup>0</sup> |

came out of the great city Rājagrha, <sup>a</sup>with great royal fortune and authoritative bearing, and approached the Veluvana, the Kalandaka abode<sup>b</sup>, where the Blessed One was. Having approached him, he bowed his head to his feet, went round him from left to right three times, and sat to one side. Then having thus sat on one side, King Śreṇya Bimbisāra of Magadha said this to the Blessed One<sup>c</sup> —

**§3** bcom ldan <sup>(175b4)</sup> 'das ji ltar na las bgyis shing bsags pa 'gags nas yun ring du 'gags pa 'gum pa'i dus kyi tshe nye bar gnas shing yid la mngon du 'gyur lags | 'du byed thams cad stong pa la ji ltar las rnams chad<sup>1</sup> mi 'tshal par gda'<sup>2</sup> | de skad ces gsol pa dang | bcom <sup>(5)</sup>ldan 'das kyis yul ma ga dha'i<sup>3</sup> rgyal po bzo sbyangs gzugs can snying po la 'di skad ces bka' stsal to | <sup>(Q 185b1-2)</sup>

**§3** <sup>(950a1-5)</sup> 世尊，云何有情先所造業，久已滅壞，臨命終時皆悉現前？又復諸法體悉空無，所造業報而不散失？唯願世尊，哀愍為我分別解說。爾時世尊，告影勝王曰：

**§3** “How, O Blessed One, does deed, though having been performed, amassed and long ceased, appear again to the mind at the moment when the time of death is approaching? Further, since all the conditioned formations are empty, how are deeds known not to disappear?<sup>d</sup>” Hav-

<sup>1</sup> chad *em.* : chab T

<sup>2</sup> gda' D : 'da' Q

<sup>3</sup> dha'i Q : dhā'i D

<sup>a</sup> C<sup>3</sup> omits *mahatā rājarāddhyā mahatā rājānubhāvena*.

<sup>b</sup> T and C<sup>3</sup> do not have *Kalandakanivāso* here.

<sup>c</sup> C<sup>1</sup> reads: ‘Then the Blessed One told Bimbisāra the king’. C<sup>2</sup> reads: “Then having acknowledged the king Bimbisāra’s sitting to one side, the Blessed One said to him.”

The theme in PitāPS is like C<sup>1</sup> and C<sup>2</sup> in that it is the Blessed One who initiated the teaching, rather than the King asking him the questions. See PitāPS<sup>D</sup> 127b1-2 (p.1a, fn.a), also PitāPS<sup>C2</sup> 414b14-19 *ibid.*

<sup>d</sup> C<sup>3</sup> adds: “Let the Blessed One be so kind as to explain this to me.”

## §4<sup>αa</sup> tadyathā mahārāja<sup>1</sup> śayitaḥ puruṣaḥ svapnāntare

<sup>a</sup> **MABh 31a4-5:** yathoktaṃ sūtre | tadyathā mahārāja śayitaḥ puruṣa svapnāntare janapadakalyāṇīstri<sup>©</sup>yā sārddhaṃ paricaret | sa śayitavibuddhas tām janapadakalyāṇīm striyam anusmaret | tat kim maṅnyase maḥārāja api nu <sup>©</sup> sa puruṣaḥ paṇḍitajātīyo bhaved yaḥ svapnāntare janapadakalyāṇāstriyā sārddhaṃ paricaret | sa śayita<sup>(5)</sup>vibuddhas tāra janapadakalyāṇīstriyam anusmaret | no hīdam bhagavan tat kasya hetor atyantatayā hi bha<sup>©</sup>gavan svapnāntare janapadakalyāṇīstri na savidyate | nopalabhyate kuto vā punar asyāḥ paricaraṇaṃ | yāva<sup>©</sup>d eva sa puruṣo vighātasya klamathasya ca bhāgī syāt | cf. MABh(P) 127,17-128,7: srid pa 'pho ba'i mdo las ...

**PitāPS (quoted in Śikṣ(V) 134,31-135,5; Śikṣ(B) 252,3-10):** tadyathāpi nāma mahārāja puruṣaḥ suptaḥ svapnāntare janapadakalyāṇīyā striyā sārddhaṃ paricaret | sa śayitavibuddho janapadakalyāṇīm striyam anusmaret | tat kim manyase mahārāja samvidyate svapnāntare janapadakalyāṇī stri | āha | no hīdam bhagavan | bhagavān āha | tat kim manyase mahārāja api nu sa puruṣaḥ paṇḍitajātīyo bhavet | yaḥ svapnāntare janapadakalyāṇīm striyam anusmaret | tayā vā sārddhaṃ krīḍitam abhiniveśet | āha | no hīdam bhagavan | tat kasya hetoḥ | atyantatayā hi bhagavan svapnāntare janapadakalyāṇī na samvidyate nopalabhyate, kutaḥ punar anayā sārddhaṃ paricaraṇā | anyatra yāvad eva sa puruṣo vighātasya klamathasya bhāgī syāt | yas tām abhiniviśet ||  
cf. Śikṣ<sup>D</sup> 140a1-4; Śikṣ<sup>C</sup> 32,124b21-28; PitāPS<sup>D</sup> 135a4-7; PitāPS<sup>Q</sup> 153b4-7; PitāPS<sup>C1</sup> 11,966a4-10; PitāPS<sup>C2</sup> 11,417b2027; MPPU I 425,fn.1.

<sup>a</sup> tadyathā | mahārāja śayitaḥ puruṣaḥ svapnāntare janapadakalyā-  
(25b) ॥ (? uncertain! ॥ ॥) striyā sārddhaṃ paricaret<sup>o</sup> samprativibuddhaḥ tām janapadakalyāṇīm striyam anusmaret<sup>o</sup> | tat<sup>o</sup> ki manyase mahārāja samvidyate sā ja<sup>(2)</sup>napadakalyāṇī svapnānta{.}re jana rājā āha || no hi idaṃ bhagavan | bhagavān āha | ta ki manyase mahārāja | api tu sa puruṣaḥ<sup>(3)</sup> paṇḍitajātīyo bhavet | yaḥ sva<sup>©</sup>p-  
nāntaro bhuktām janapadakalyāṇīm <sup>©</sup> striyam anusmaret<sup>o</sup> | tataś cāsyā<sup>(4)</sup>ḥ pratiharaṇaṃ | rājā āha | no <sup>©</sup> hīdam bhagavan | tat kasya hetoḥ | a<sup>©</sup>tyantatayā hi bhagavan<sup>o</sup> svapnānta<sup>(5)</sup>re janapadakalyāṇī stri na vidya<sup>©</sup>te nopalabhyate kutaḥ punar asyā<sup>©</sup>ḥ paricaraṇaṃ yāvad eva sa puru<sup>(6)</sup>ṣo vighātasya klamathasya bhāgī <sup>©</sup> syāt<sup>o</sup> |



ing said thus, the Blessed One replied to the King Śreṇya Bimbisāra of Magadha —

**§4** rgyal po chen po 'di lta ste | dper na mi zhig nyal  
ba'i rmi lam na yul gyi bud med bzang po<sup>1</sup> dang lhan cig tu  
yongs su spyod pa rmi<sup>2</sup> la | de nyal ba las sad nas yul <sup>(6)</sup>gyi  
bud med bzang mo de dran na rgyal po chen po 'di ji  
snyam du sems | rmi lam gyi yul gyi bud med bzang po<sup>1</sup> de  
yod dam | gsol pa<sup>3</sup> | bcom ldan 'das de ni ma mchis lags so |  
bcom ldan 'das kyis bka' stsal pa | rgyal po chen po 'di ji  
snyam du sems | 'o na<sup>4</sup> <sup>(7)</sup>gang rmi lam gyi yul gyi bud med  
bzang po<sup>1</sup> la mngon par zhen pa'i mi de ci mkhas pa'i rang  
bzhin can yin nam | gsol pa | bcom ldan 'das de ni ma lags  
te | de ci'i slad du zhe na | bcom ldan 'das rmi lam gyi yul  
gyi bud med bzang po<sup>1</sup> yang shin tu ma mchis shing mi  
<sup>(176a)</sup>dmigs lags na de dang yongs su spyod pa lta ga la mchis  
te | 'di ltar mi de ni phongs shing dub pa'i skal ba can du  
'gyur lags so | <sup>(Q 185b2-6)</sup>

**§4** <sup>(950a5-14)</sup> 大王當知，譬如男子於眠夢中，見與人間端正美女共  
為稠<sup>α</sup>密，既睡<sup>β</sup>覺已，憶彼夢中所見美女，大王於意云何，於眠夢  
中人間美女是實有不？王言：非有。世尊告曰：大王於意云何，  
此之男子，於彼夢中所見美女心生憶念戀慕不捨，可說此人是大  
博識明智者不？王言：不爾，此是愚人非明智者。何以故？由彼  
夢中人間美女畢竟體空不可得故，豈能與彼而行<sup>γ</sup>稠<sup>δ</sup>密，令此男子  
情懷愛戀生憶念耶。

**§4** “For example, Great King, a sleeping man might en-  
gage himself with the most beautiful woman in the coun-

<sup>1</sup> bzang po D : bzang mo Q

<sup>2</sup> rmi Q : rmis D

<sup>3</sup> gsol pa D : gsol ba Q

<sup>4</sup> 'o na D : 'on na Q

<sup>α</sup> 稠 FKr : 綢 MSY

<sup>β</sup> 睡 FKr : 眠 MSY

<sup>γ</sup> 行 FKr : 所 MSY

<sup>δ</sup> 稠 FKr : 綢 MSY

janapadakalyāṇyā<sup>1</sup> striyā sārdham paricaret. sa śayitavi-  
buddhas<sup>2</sup> tām janapadakalyāṇīm striyam anusmaret. tat  
kiṃ<sup>3</sup> manyase mahārāja samvidyate sā janapadakalyāṇī  
svapnāntare<sup>4</sup>. rājāha — no hīdam<sup>5</sup> bhagavan. bhagavān  
āha — tat<sup>6</sup> kiṃ<sup>7</sup> manyase mahārāja, api tu sa puruṣaḥ pa-  
ṇḍitajātīyo bhavet, yaḥ svapnāntare<sup>8</sup> bhuktām janapada-  
kalyāṇīm striyam anusmaret, tataś cāsyāḥ pratiharṣa-  
ṇam<sup>9</sup>. rājāha<sup>10</sup> — no hīdam bhagavan. tat kasya hetoḥ. aty-  
antatayā hi bhagavan svapnāntare janapadakalyāṇī strī na  
samvidyate<sup>11</sup> nopalabhyate. kutaḥ punar asyāḥ paricara-  
ṇam yāvad eva sa puruṣo vighātasya klamathasya bhāgi  
syāt.

<sup>1</sup> [mahārāja, BHS *m. voc. sg. -a*, see BHSG §17.7, p.99]

<sup>2</sup> °kalyāṇ<yā> *em.* [cf. PitāPS] : °kalyāṇ<.> Ms.

<sup>3</sup> <sa śayita>vibuddhas *em.* [cf. §5 śayitavibuddhasya, also MABh, Śikṣ(V)] : samprativibuddhaḥ Ms.

<sup>4</sup> ki<m> *em.* : ki Ms.

<sup>5</sup> svapnāntare *em.* : svapnānta{.}re jana Ms.

<sup>6</sup> hīdam *em.* : hi idam Ms.

<sup>7</sup> ta<t> *em.* : ta Ms.

<sup>8</sup> ki<m> *em.* : ki Ms.

<sup>9</sup> svapnāntare *em.* : svapnāntaro Ms.

<sup>10</sup> pratihar<ṣ>aṇam *em.* [cf. krīḍitaṁ Śikṣ(V); rtse ba PitāPS<sup>p</sup>] : prati-  
haraṇam Ms.

<sup>11</sup> rājāha *em.* : rājā āha Ms.

<sup>12</sup> <sam>vidyate *em.* [cf. samvidyate before; MABh] : vidyate Ms.

try in his dream.<sup>a</sup> When he is completely awoken from sleep<sup>b</sup> he might relive (the experience with) that most beautiful woman in the country.<sup>c</sup> How do you view this, Great King, does this most beautiful (woman) in the country in dream actually exist?” The king replied: “No. This is not the case, Blessed One.” The Blessed One said: “And yet, what do you think, Great King, would the man be wise who would re-experience the most beautiful woman in the country whom he has enjoyed in his sleep and consequently becomes passionately eager for her?<sup>d</sup>” The king

<sup>a</sup> C<sup>1</sup>: “... a person in his sleep might *envisage* men and beautiful women tumbling together”; PitāPS<sup>C2</sup>: “... a person in his dream might, like many men, engage himself with beautiful women.” PitāPS<sup>C1</sup> and Śikṣ<sup>C</sup>: “... a man in his sleep might engage himself with a few beautiful women.” The following text consistently displays similar kinds of variation, therefore I shall not give further notes on this unless there are other changes.

Cf. a dream analogy in PBSS<sup>T</sup>(H) 3D about three men in three cities each dreaming of a courtesan in each city; likewise MPPU I 425 (MPPU<sup>C</sup> 110b9f.) with the difference that the three men are brothers.

MPPU I 425,fn.1 has quoted PitāPS §4 f.p. in Śikṣ, given a French translation of the *bhavasamkrāntisūtra* quoted in MABh(P) and has compared it with the Vijñānavādin concept.

<sup>b</sup> Ms. *sampratibuddhas*. §5, MABh, Śikṣ(V), T (*nyal ba las*), PitāPS<sup>D</sup>, C<sup>3</sup>, PitāPS<sup>C1</sup>, support the reading of *śayitavibuddha*. *Śayita-* and *samprati-*, with the same number of syllables, are similar in script and easily confused.

<sup>c</sup> PitāPS<sup>C1</sup> translates: “... remember the pleasure (he had) experienced”, rather than “those beautiful women”. Similarly Śikṣ<sup>C</sup> reads: “... remember the beautiful women and the pleasure.”

<sup>d</sup> Ms has three expressions: *bhukta* (adj.); *anusmaret* and *pratiharṣaṇa*; while Śikṣ(V) has the three: *anusmarati*, *krīḍita*, *abhiniveśet*; yet another list of three expressions: Śikṣ<sup>T</sup>, and PitāPS<sup>T</sup>: *rtse ba* (\**krīḍita*), *dga’ ba* (*prahrṣṭa*, *praharṣaṇa* or *bhukta*), *mngon par zhen pa* (*abhiniveśā*).

T has only one item *mngon par zhen pa* (\**abhiniveśa*). C<sup>2</sup>, Śikṣ<sup>C</sup>, PitāPS<sup>C1</sup> and PitāPS<sup>C2</sup> (執以為實). Here the Chinese 執以為實, lit. ‘attach to it as it is true’, likewise in §5 C<sup>2</sup>.

§5<sup>a</sup> <sup>a</sup>bhagavān āha — evam eva mahārāja bālo 'śrutavān<sup>1</sup>

<sup>a</sup> **MABh 31a5-b2:** bhagavān āha | evam eva mathārāja bālo 'śrutavā-  
(31b)n prthagjanaś cakṣuṣā rūpāṇi dr̥ṣṭvā saumanasya sthānīrūpāny  
abhiniviśate so 'bhiniviśate so '||<sup>⊙</sup>bhiniviṣṭaḥ san rāgam utpādaya-  
ti | cakṣuḥ san rāgaṃ dveṣaṃ moham karmābhisamskaroti  
kāyena vācā ma<sup>⊙</sup>nasā karmābhisamkṛtaṃ sannirudhyate nirud-  
dham vasan na pūrvān diśam abhiniśritya tiṣṭhati yāvan na vidi<sup>(2)</sup>-  
śo yāvan kālāntareṇa maraṇakālāsamaye pratyupasthite carama-  
vijñāne nirudhyajñāne manasa<sup>⊙</sup>s tat karmābhimukhībhavati tad  
yathā śayitavibuddhasya janapadakalyāṇīstrī [cf. MABh(P) 128,7--  
19; MABh<sup>p</sup> 260b5-261a1]

**PitāPS** (quoted in **Śikṣ(V)** 135,5-12; **Śikṣ(B)** 252,10-253,2): bhagavān  
āha | evam eva mahārāja bālo 'śrutavān prthagjanaś cakṣuṣā rūpā-  
ṇi dr̥ṣṭvā saumanasyasthānīyāny abhiniviśet | so 'bhiniviṣṭaḥ sann  
anunīyate | anunītaḥ samrajyate | samrakto rāgaṃ karmābhi-  
samskaroti | trividham kāyena, caturvidham vācā, trividham ma-  
nasā | tac ca karma abhisamkṛtaṃ ādita eva kṣīṇam niruddham  
vigataṃ vipariṇataṃ na pūrvāṃ diśam niśritya tiṣṭhati | na dakṣi-  
ṇām na paścimām nottarām nordhvaṃ nādho nānuvidiśam neha  
na tiryak, nobhayam antarā | tat punaḥ kālāntareṇa maraṇakāla-  
samaye pratyupasthite jīvitendriyanirodhe āyusaḥ parikṣayāt tat-  
sabhāgasya karmaṇaḥ kṣīṇatvāc caramavijñānasya nirudhyamā-  
nasya manasa ārambaṇībhavati | tadyathāpi nāma śayitavibuddha-  
syā janapadakalyāṇīti [manasa ārambaṇam bhavati | iti] Cf. **Śikṣ**<sup>p</sup>  
140a4-b1; **Śikṣ**<sup>c</sup> 32,124b28-c4; **PitāPS**<sup>p</sup> 135a7-b5; **PitāPS**<sup>q</sup> 153b8-  
154a4; **PitāPS**<sup>ci</sup> 11, 966a10-15; **PitāPS**<sup>c2</sup> 11,417b27-c6.

**Bca-p(P)** 477,2-15: tathā pitāputrasamāgame deśitam | tad uktam |  
bhagavān āha | evam eva mahārāja bālo 'śrutavān prthagjanaś ca-  
kṣuṣā rūpāṇi dr̥ṣṭvā saumanasyasthānīyāny abhiniviśate | so 'bhi-

<sup>a</sup> bhagavān āha | evam eva ma<sup>⊙</sup>hārāja bālo aśrutavān<sup>o</sup> (7)prthagja-  
naś cakṣuṣā rūpāṇi dr̥ṣṭvā saumanasyadaurmmanasyasthānāny  
abhiviśate | so bhiniviṣṭaḥ sann anunīyate anītaḥ | sanara<sup>(8)</sup>jyate  
raktaḥ | samarāgaṃ dveṣaṃ moham karmābhisamskaroti |  
kāyena vācā manasā tac ca karmābhisamkṛtaṃ manasi rudhya-  
te | (26a)nirudhyamānaṃ na pūrvāṃ diś<sup>(i)</sup>am niśritya tiṣṭhati | na da-  
kṣiṇāsyām na paścī<sup>(m)</sup>māṃ nottarām norddhvaṃ nādho nā-  
nudiśam nisratya tiṣṭhati | (2)yāvat<sup>o</sup> kālāntareṇa maraṇakālasama-  
ye pratyupasthite | tatasabhāgasya karmmaṇaḥ kṣayā caramavi-  
jñāne nirudhyamāne manasaḥ tat<sup>o</sup> (3)karmā āmukhībhavati | tad  
yathā ⊙ | śayitaḥ vibuddhasya puruṣasya jana<sup>⊙</sup>padakalyāṇī strī ||

replied: “No, it is not the case, Blessed One! What is the reason? For in the end, Blessed One, the most beautiful woman in the country in the dream neither exists nor is found.<sup>a</sup> How does he then engage with her since surely this would result in the man’s ruin and exhaustion<sup>b</sup> ?”

§5 bcom ldan 'das kyis bka' stsal pa | rgyal po chen po  
de bzhin du byis pa so so'i skye bo thos pa dang mi ldan pa  
yang mig gis <sup>(2)</sup>gzugs rnams mthong na yid bde bar 'gyur  
ba'i gzugs rnams la mngon par zhen te | mngon par zhen  
par gyur nas rjes su chags par 'gyur ro | rjes su chags nas  
kun du chags par 'gyur ro | kun du<sup>1</sup> chags nas 'dod chags  
las byung ba dang | zhe sdang <sup>(3)</sup>las byung ba dang | gti mug  
las byung ba'i las lus dang | ngag dang | yid kyis mngon  
par 'du byed de | las de mngon par 'dus byas par gyur nas  
'gag go | 'gag pa na<sup>1</sup> shar phyogs su brten te gnas pa ma  
yin | lho phyogs su ma yin | nub phyogs <sup>(4)</sup>su ma yin | byang  
phyogs su ma yin | steng du ma yin | 'og tu ma yin | phyogs  
mtshams rnams su brten te gnas pa ma yin no | dus gzhan  
ji tsam zhig na 'chi ba'i dus dang tshod nye bar gnas pa'i  
tshe de dang | skal ba 'dra ba'i las zad nas rnam par shes  
pa tha ma <sup>(5)</sup>'gag pa'i tshe 'di lta ste | dper na nyal nyal ba  
las sad pa'i mi'i yul gyi bud med bzang po lta bur las de yid  
la mngon du 'gyur ro | (Q 185b6-186a3)

§5 (950a15-22) 佛言：大王，如是愚癡無識凡人，眼見色時心生憊

<sup>1</sup> na Q: ni D

C<sup>1</sup> also has one expression: \**anusmaret?* (憶念); similarly MABh (*anusmaret*), MABh(P): *dran ba*.

It is difficult to be sure whether C<sup>3</sup> has two or three expressions: 憶念 \**anusmaret*, while 戀慕不捨 could be *pratiharsaṇa* ('eager for her constantly'). 不捨 could also be another expression (\**na tyajet*)?

<sup>a</sup> C<sup>2</sup> does not have an equivalent translation of '*nopalabhyate*'; likewise PitāPS<sup>C1</sup>.

<sup>b</sup> C<sup>1</sup> and C<sup>3</sup> do not have an equivalent translation of '*yāvad eva ... syāt*'. C<sup>3</sup> adds: 'How does he then attach to and think of her?' Cf. Śikṣ(V): *yas tām abhiniviśet*.

prthagjanaś<sup>1</sup> cakṣuṣā rūpāṇi dr̥ṣṭvā saumanasyadaurma-  
nasyasthānāny abhiniviṣate<sup>2</sup>. so 'bhiniviṣtaḥ<sup>3</sup> sann anunī-  
yate. anunītaḥ<sup>4</sup> saṃrajyate<sup>5</sup>. saṃraktaḥ<sup>6</sup> saṃrāgajaṃ<sup>7</sup> dve-  
ṣajaṃ mohajaṃ karmābhisaṃskaroti kāyena vācā mana-  
sā.<sup>a</sup> tac ca karmābhisaṃskṛtaṃ manasi nirudhyate<sup>8</sup>. niru-

niviṣtaḥ samanunīyate | samanunītaḥ saṃrajyate | saṃrakto rāga-  
jaṃ karmābhisaṃskaroti trividhaṃ kāyena | caturvidhaṃ vācā |  
[trividhaṃ manasā] | tac ca karmābhisaṃskṛtaṃ ādita eva kṣīṇaṃ  
niruddhaṃ vigataṃ vipariṇataṃ na pūrvāṃ diśaṃ niśṛtya tiṣṭhati  
| na dakṣiṇāṃ | na paścimāṃ | nottarāṃ | nordhvaṃ | nādhaḥ | nā-  
nuvidiśaṃ | neha | na tiryak | nobhayamantarā | tat punaḥ kālānta-  
reṇa maraṇakālasamaye pratyupasthite jīvitendriyanirodhe āyu-  
ṣaḥ parikṣayāt | tatsabhāgasya karmaṇaḥ kṣīṇatvāt caramavijñā-  
nasya nirudhyamānasya manasa ārambaṇībhavati | tadyathāpi nā-  
ma śayitavibuddhasya janapadakalyāṇī |

**Prasannapadā** in MMK 137,5-8: yathoktaṃ bhagavatā | bālo bhikṣa-  
vo 'śrutavān prthagjanaḥ prajñaptim anupatitaḥ cakṣuṣā rūpāṇi  
dr̥ṣṭvā saumanasyasthānāny abhiniviṣate | so 'bhiniviṣtaḥ san  
rāgaṃ utpādayati | raktaḥ san rāgajaṃ dveṣajaṃ mohajaṃ karmā-  
bhisaṃskaroti kāyena vācā manaseti vistaraḥ ||

<sup>a</sup> Cf. similar expression in another sūtra, ADSP(C 1974) 35,15-21: Bhaga-  
vān āha: iha Subhūte bālo 'śrutavān prthagjanaḥ svapnam upala-  
bhate. svapnadarśinaṃ apy upalabhate. yāvan nirmitam upalabha-  
te nirmita(darśina)m apy upalabhate. sa svapnam upalabhya svap-  
nadarśinaṃ apy upalabhya: yāvan nirmitam upa(la)bhya nirmita-  
darśinaṃ apy upalabhya kuśalaśaṃskārān abhisāṃskaroti. kāyena  
vācā manasā, akuśalaśaṃskārān abhisāṃskaroti. kāyena vācā ma-  
nasā, āneñjyān abhisāṃskārān abhisāṃskaroti kāyena vācā mana-  
sā,

<sup>1</sup> 'śrutavān em. : aśrutavān<sup>0</sup> Ms.

<sup>1</sup> prthag° em. : prthaga° Ms.

<sup>2</sup> abhi<ni>viṣate em. [cf. 'bhiniviṣtaḥ below] : abhiviṣate Ms.

<sup>3</sup> <'>bhiniviṣtaḥ em. : bhiniviṣtaḥ Ms.

<sup>4</sup> a<nu>nītaḥ em. : anītaḥ Ms.

<sup>5</sup> saṃrajyate em. [cf. saṃraktaḥ below] : sanarajyate Ms.

<sup>6</sup> <saṃ>raktaḥ em. [cf. Śikṣ(V)] : raktaḥ Ms.

<sup>7</sup> saṃrāgajaṃ em. : samarāgajaṃ Ms.

<sup>8</sup> <ni>rudhyate em. [cf. nirudhyamānaṃ below] : rudhyate Ms.

樂便起執著，起執著已隨生顧戀，生顧戀已情懷染愛，起染愛故隨貪瞋癡，發身語意造作諸業，然此諸業作已滅壞。此滅壞時曾不依止東方而住，亦不依止南西北方四維上下，至命終時意識將滅，所作之業皆悉現前，譬如男子從睡覺已，憶彼夢中所見美女影像皆現。<sup>a</sup>

**§5** The Blessed One said: “Exactly so, Great King! The foolish, unlearned ordinary person sees form<sup>b</sup> with his eyes and becomes attached to objects of delight and dejection<sup>c</sup>. Being attached he becomes affected. Being affected, he becomes enamoured. Being enamoured, he enacts deed generated through desire, hatred and ignorance, with his body, speech and mind. But this enacted deed ceases in the mind<sup>d</sup>. Upon ceasing [this deed] does not remain in the eastern region, nor in the southern region, nor in the western, nor in the northern, nor above, nor below, nor in every region<sup>e</sup>. Until another time when the moment of dying is near, because of the waning of the deed homoge-

<sup>a</sup> Cf. **Yyxk 1182b21-22**: 轉有經云：業者作已滅壞，滅已不住方所，雖然臨終之時各各近住心意中現。(‘It is said in the *Bhavasamkrāntisūtra* — Karma ceases after it has been performed. Having ceased it does not stay in any region or direction. Nevertheless when the moment of dying is approaching, every single karma appears to the mind.’) The Chinese exact wording of the above quotation cannot be found in C<sup>1</sup>C<sup>2</sup>C<sup>3</sup>.

<sup>b</sup> C<sup>1</sup>: ‘agreeable form (美色)’

<sup>c</sup> *Daurmanasya*. Only Ms adds *daurmanasya*; T and C do not have the text. Cf. PitāPS<sup>C1</sup> reads: ‘... ordinary person sees objects of dejection (\**daurmanasya*-) with their eyes, and distress, disgust and destruction generate in him. He commits slandering mischief and forms the deed of anger, or three kinds of bodily volitions, four kinds of vocal volitions or three kinds of mental volitions ...’

<sup>d</sup> *Manasi* is not supported by T or C. Cf. PitāPS (quoted in Śikṣ(V) 135,8): *ādita eva kṣīṇaṃ niruddhaṃ* “... (deed) wanes and ceases right at the first (moment)”.

<sup>e</sup> Cf. PitāPS in Śikṣ(V): *anuvidiṣaṃ*.

dhyamānaṃ na pūrvāṃ diśaṃ<sup>1</sup> niśritya<sup>2</sup> tiṣṭhati, na dakṣi-  
ṇāṃ<sup>3</sup> na paścimāṃ<sup>4</sup> nottarāṃ nordhvaṃ nādho nānudi-  
śaṃ niśritya<sup>5</sup> tiṣṭhati. yāvat kālāntareṇa maraṇakālasama-  
ye pratyupasthite<sup>6</sup> tatsabhāgasya<sup>7</sup> karmaṇaḥ kṣayāc<sup>8</sup> cara-  
mavijñāne nirudhyamāṇe manasas<sup>9</sup> tat karmāmukhībha-  
vati, tadyathā śāyitavibuddhasya<sup>10</sup> puruṣasya janapadaka-  
lyāṇī strī.

**Ś6<sup>a</sup>** iti hi mahārāja caramabhavikaṃ vijñānaṃ<sup>11</sup> nirudh-  
yate, prathamavijñānam aupapattyaṃśikam utpadyate ya-  
di vā devesu yadi vā<sup>12</sup> manuṣyeṣu yadi vāsuresu yadi vā ni-  
rayeṣu yadi vā tiryakṣu<sup>13</sup> yadi vā preteṣu. tasya<sup>14</sup> ca mahā-  
rājaupapattyaṃśikasya<sup>15</sup> prathamavijñānasya<sup>16</sup> samanā-

<sup>1</sup> diś{ī}aṃ Ms.

<sup>2</sup> niśritya *em.* : niśritya Ms.

<sup>3</sup> dakṣiṇāṃ *em.* : dakṣiṇāsyāṃ Ms.

<sup>4</sup> paścī{masyā}māṃ Ms.

<sup>5</sup> niśritya *em.* : niśratya Ms.

<sup>6</sup> p<r>atyupasthite *em.* : patyupasthite Ms.

<sup>7</sup> tat° *em.* : tata° Ms.

<sup>8</sup> kṣayā<c> *em.* : kṣayā Ms.

<sup>9</sup> manasas *em.* : manasaḥ Ms.

<sup>10</sup> śāyita° *em.* : śāyitaḥ Ms.

<sup>11</sup> vijñāna<ṃ> *em.* : vijñāna Ms.

<sup>12</sup> <yadi vā> *em.* [yang na ni mi T; 或生 C<sup>3</sup>; Śikṣ(V)] : *om.* Ms.

<sup>13</sup> tiryā{ṣu}kṣu Ms.

<sup>14</sup> tasya *em.* [de T] : kasya Ms.

<sup>15</sup> mahārājau° *em.* : mārārāja au° Ms.

<sup>16</sup> sama<na>ntara° *em.* : samantara° Ms.

<sup>a</sup> iti hi mahā<sub>(26a4)</sub>rāja caramabhavikaṃ vijñāna ni©rudhyate | pra-  
thamavijñānam aupapa©tyaṃśikam utpadyate | yadi vā de<sub>(5)</sub>veṣu  
manuṣyeṣu yadi vāsuresu © yadi vā nirayeṣu yadi vā tiryā{ṣu}kṣu  
© yadi vā preteṣu | kasya ca mahā<sub>(6)</sub>rāja aupapattyāṃśikasya pra-  
tha©mavijñānasya samantaraprādurbhū{ve}©tasya tatasabhāgā  
yā cittasantati<sub>(7)</sub>ḥ pravarttate | yatra karmmaṇā vipākapratisaṃ-  
vedanā prajāyate | tatra mahārāja na kaścīd dharmma asmāl lokāt°  
paralokaṃ saṃkrāma<sub>(8)</sub>ti || cyutyupapattī ca prajāyete |



neous to his (realm)<sup>a</sup> that deed appears to the mind<sup>b</sup> when the last consciousness ceases,<sup>c</sup> like the most beautiful women in the country (appears) to the person awakened from sleep.<sup>d</sup>

§6 rgyal po chen po de ltar rnam par shes pa tha ma 'gag cing skye ba'i char gtogs pa'i rnam bar shes pa dang po yang na ni lha'i nang du | ७yang na ni mi'i nang du | yang na ni lha ma yin gyi nang du<sup>1</sup> | yang na ni sems can dmyal ba<sup>2</sup> rnam su | yang na ni dud 'gro<sup>3</sup> rnam su | yang na ni yi dags rnam su 'byung bar 'gyur ro | rgyal po chen po rnam par shes pa dang po de 'gags ma thag tu gang la rnam par smin ७pa myong bar 'gyur ba mngon pa de dang skal ba 'dra ba'i sems kyi rgyud 'byung ngo | rgyal po chen po de la chos gang yang | 'jig rten 'di nas 'jig rten pha rol tu 'phob yang med la 'chi 'pho dang skye bar mngon ba

<sup>1</sup> yang na ni lha ma yin gyi nang du D : omits Q

<sup>2</sup> dmyal ba D : dmyal ba'i Q

<sup>3</sup> dud 'gro D : dud 'gro'i Q

<sup>a</sup> *Tatsabhāga*, lit. 'common to that', referring to his realm of birth (*gati*) in this life.

<sup>b</sup> *āmukhībhavati*; PitāPS (quoted in Śikṣ(V) 135,11): *manasa ārambaṇībhavati* "(deed) becomes the object of the mind".

<sup>c</sup> After this C<sup>1</sup> adds: 'Great King! Thus the last consciousness will experience the *karma* which were performed by oneself.'

C<sup>2</sup> adds: 'Great King! the consciousness is not destroyed (彼識不壞). (From the waning of the karma ...). I am not sure which consciousness is referred to here.

<sup>d</sup> C<sup>1</sup> read: 'Great King! This is just like the person awakened from sleep *does not see* the beautiful women and several men (如人夢覺不見婬女及諸人眾).' I have consulted more earlier sources to confirm the reading — Fangshan shijing (房山石經) edition: F<sup>1</sup> (vol.)3, 368a24 (this part is damaged); F<sup>2</sup> 3,475a25; F<sup>3</sup> 3,520a7. Zhonghua Dazangjing (中華大藏經) 19,288b6-7, also Prof. Toshinori Ochiai (落合俊典) kindly and generously showed me the then still in-process project facsimile of 金剛寺 edition. All confirm the Taishō reading. The earliest source is 858 AD (F<sup>2</sup>). So a scribal error might not be the case here. See another example in §6.

taraprādurbbhūtasya<sup>1</sup> tatsabhāgā<sup>2</sup> yā cittasamtatiḥ pravartate yatra karmaṇā<sup>3</sup> vipākasya<sup>4</sup> pratisaṃvedanā prajñāyate<sup>5</sup>. tatra mahārāja na kaś cid dharmo<sup>6</sup> 'smāl<sup>7</sup> lokāt paralokaṃ saṃkrāmati. cyutyupapattī ca prajñāyete.<sup>a</sup>

<sup>a</sup> **MABh 31b2-3**: iti hi mahārāja caramavijñānaṃ niṣrudhyate prathamam vijñānam aupapattyaṃśikam utpadyate | yadi vā śu yadi vā preteṣu | tasya mahārāja au<sub>(3)</sub>papattyaṃśikasya prathamavijñānasya samanantaraprādurbbhūtasya tatsabhāgī yā cittasantatiḥ pravarttate | yaṃ tu vipākasya pratisaṃvedanā prajñāyate | tatra mahārāja na kaś cid dharmo 'smāl lokāt paralokaṃ saṃkrāmati cyuṣtyupapattī ca prajñāyate | cf. MABh(P) 128,20-129,7.

**PitāPS** (quoted in **Śiks(V) 135,12-18**; **Śiks(B) 253,2-8**): [iti] hi mahārāja caramavijñānenādhipatinā tena ca karmaṇā ārambaṇena aupapattyaṃśikadvayapratyayaṃ prathamavijñānam utpadyate | yadi vā nārakeṣu, yadi vā tiryagyonau, yadi vā yamaloke, yadi vā āsure kāye, yadi vā manuṣyeṣu, yadi vā deveṣu | tasya ca prathamavijñānasya aupapattyaṃśikasya samanantarāniruddhasya antarasabhāgā cittasamtatiḥ pravartate, yatra vipākasya pratisaṃvedanā prajñāyate | **tatra yaś caramavijñānasya nirodhas tatra cyutir iti saṃkhyāṃ gacchati | yaḥ prathamavijñānasya prādurbbhāvas tatropapattiḥ** | iti hi mahārāja na kaścid dharmo 'smāl lokāt paraṃ lokaṃ gacchati, cyutyupapattī ca prajāyete | Cf. Śiks<sup>D</sup> 140b1-4; Śiks<sup>C</sup> 32,124c4-10; PitāPS<sup>D</sup> 135b5-136a1; PitāPS<sup>Q</sup> 154a4-8; PitāPS<sup>C1</sup> 11, 966a15-20; PitāPS<sup>C2</sup> 11,417c6-13. cf. also §6 in Appendix II.

**Bca-p(P) 477,15-478,9**: iti hi mahārāja caramavijñānenādhipatinā | tena ca karmārambaṇena aupapattyaṃśikaṃ dvayapratyayaṃ prathamam vijñānam utpadyate | yadi [vā] nārakeṣu | yadi vā tiryagyonau | yadi vā yamaloke | yadi vā āsurakāye | yadi vā manuṣyeṣu | yadi vā deveṣu | tasya ca prathamavijñānasyaupapattyaṃśikasya samanantarāniruddhasyānantaraṃ sabhāgā cittasamtatiḥ pravartate (suggested pravartate in the fn. of Bca-p(P)) yatra vipākasya pratisaṃvidā prajñāyate | **tatra yaś caramavijñānasya niro-**

<sup>1</sup> °bhū{ve}tasya Ms.

<sup>2</sup> tat° em. : tata° Ms.

<sup>3</sup> karmaṇā<ṃ> em. [see §7] : karmmaṇā Ms.

<sup>4</sup> vipāka<syā> em. [see §7, also MABh] : vipāka° Ms.

<sup>5</sup> praj<ñ>āyate em. : prajāyate Ms.

<sup>6</sup> dharmo em. : dharmma Ms.

<sup>7</sup> 'smāl em. : asmāl Ms.

yang yod de | (Q 186a3-5)

**§6** (950a22-27) 如是大王，前識滅已後識生時，或生人中、或生天上、或墮傍生餓鬼地獄。大王，後識生時無間生起，彼同類心相續流轉，分明領受所感異熟。大王，曾無有法能從此世轉至後世，然有死生業果可得。

**§6** Thus, Great King, the consciousness belonging to the last existence ceases, (and) the first consciousness which partakes of birth arises<sup>a</sup>, either among gods, or human beings, semigods,<sup>b</sup> hell dwellers, animals, or among ghosts. Great King, the stream of mind homogeneous to that (realm) of this first consciousness which partakes in birth and has arisen<sup>c</sup> immediately after, comes into being where the experience of the result of deeds is perceived.<sup>d</sup> There, Great King, is not a single factor (dharma) that

<sup>a</sup> While Ms, T, C, MABh and MABh(P) agree one another, PitāPS (quoted in Śikṣ(V), also Śikṣ<sup>T</sup>, Śikṣ<sup>C</sup>), PitāPS<sup>T</sup>, PitāPS<sup>C1</sup>, PitāPS<sup>C2</sup> read variant: ‘Therefore, Great King, the first consciousness which partakes of birth arises dependent on two conditions, with the last consciousness as the empowering (condition) and the *karma* as the object (condition) ...’

<sup>b</sup> Q does not have the equivalent text of ‘*yadī vāsureṣu*’, while D has it. Hakamaya (1977a) consults only Q and from this point alone asserts: ‘It should be noted that the PPSS (= *Pitāputrasamāgamasūtra*) adopts the more Mahāyānist doctrine of six *gatis* while the BhSS (= *Bhavasamkrāntisūtra*) follows the Hīnayānist tradition of five *gatis*.’ (p.(31))

<sup>c</sup> T reads ‘*gags* (\**niruddha*), likewise Śikṣ(V). C<sup>3</sup> reads 無間生起 (\**samanantaraprādurbhūṭasya*). C<sup>1</sup> and C<sup>2</sup> seem to not translate this passage.

<sup>d</sup> The following two last sentences in §6 and the first two in §7 are variant in all sources. If we label the sentences as A (*na kaś cid dharmo ’smāl lokāt paralokaṃ samkrāmati.*), B (*cyutyupapattī ca prajñāyete.*) and C (*yaś caramavijñānasya nirodhaḥ sa cyutiḥ. yaḥ prathamavijñānasya prādurbhāvaḥ sa upapattiḥ.*), the discrepancy can be summarised as follows: **1)** ABC — Ms, T, C<sup>3</sup> (adds “the result of *karma*” to describe *cyutyupapattī*), MABh, MABh(P). **2)** Ab(B varies)C — PitāPS<sup>C2</sup>. **3)** AC (B omitted) — C<sup>1</sup>C<sup>2</sup>. **4)** CAB — Śikṣ(V), Śikṣ<sup>T</sup>, PitāPS<sup>T</sup>,

§7<sup>a</sup> tatra mahārāja yaś caramavijñānasya nirodhaḥ sa<sup>1</sup> cyutiḥ. yaḥ prathamavijñānasya<sup>2</sup> prādurbhāvaḥ sa upapattiḥ. tatra mahārāja caramavijñānaṃ nirudhyamānaṃ na kva<sup>3</sup> cid gacchati. prathamavijñānaṃ aupapattyaṃśīkam<sup>4</sup> utpadyamānaṃ na kutaś<sup>5</sup> cid āgacchati. tat kasmād dhe-toḥ. prakṛtīvīkṛtatvāt sarvadharmāṇām.<sup>a</sup> tatra mahārāja caramavijñānaṃ caramavijñānena śūnyaṃ. cyutīś cyutyā śūnyā. prathamavijñānaṃ prathamavijñānena śūnyaṃ.<sup>6</sup> upapattir upapattya<sup>7</sup> śūnyā. karmaṇām<sup>8</sup> cāvīpraṇāśaḥ pra-

**dhas tatra cyutir iti saṃkhyā bhavati | yaḥ prathamavijñānasya prādurbhāvas tatropapattir iti |** iti mahārāja na kaś cid dharmo 'smāl lokāt paraloktaṃ (!) gacchati | cyutyupapattī prajñāyete |  
<sup>a</sup> Cf. ASP(V) 96,3-4 (ASP(S) 16): bhagavān āha — sarvadharmā api subhūte prakṛtīvīkṛtāḥ | yā ca subhūte sarvadharmāṇām prakṛtīvīkṛtatā sā prajñāpāramitā. 101,28-29: prakṛtīvīkṛtatvāt sarvadharmāṇām ||

<sup>1</sup> sa em. : sā Ms.

<sup>2</sup> pratha«ma» Ms.

<sup>3</sup> kva em. [cf. PitāPS etc.] : ku Ms.

<sup>4</sup> aupapat<t>y° em. : aupapaty° Ms.

<sup>5</sup> ku<taś> em. [MABh; cf. PitāPS etc.] : ku Ms.

<sup>6</sup> Ms adds: cyuti cyutyā śūnyaṃ. prathamavijñānena śūnyaṃ. [This may be a scribe error in copying the passage twice.]

<sup>7</sup> upapat<t>yā em. : upapatyā Ms.

<sup>8</sup> karmaṇām em. : karmmaṇāñ Ms.

<sup>a</sup> tatra mahārāja yaś caramavijñānasya nirodhaḥ sā cyutiḥ | yaḥ pratha«ma»vijñānasya prādurbhāvaḥ sa<sup>(26b)</sup> upapattiḥ | tatra mahārāja caramavijñānaṃ nirudhyamānaṃ na ku cid gacchati | prathamavijñānaṃ aupapatyaṃśīkam utpadyamānaṃ na ku cid āgacchati |<sup>(2)</sup> tat° kasmād dhe-toḥ | prakṛtīvīkṛtatvāt° | sarvadharmmaṇām ta-tra mahārāja caramavijñānaṃ caramavijñānena śūnyaṃ cyutīś cyutyā śūnyā pra<sup>(3)</sup>thamavijñānaṃ prathamavijñāne° na śūnyaṃ cyuti cyutyā śūnyaṃ prathamavi°jñānena śūnyaṃ upapattir upa-pa<sup>(4)</sup>tyā śūnyā karmmaṇāñ cāvīpra<sup>(5)</sup>ṇāśaḥ prajñāyate | tasya ca mahārā°ja aupapatyaṃśīkasya prathamavijñā<sup>(5)</sup>nasya samantaro-papannasya tat° | ° sabhāgāvicallā cittasaṃtatiḥ pra°varttate | yatra karmmaṇām vipākasya<sup>(6)</sup> pratisaṃvedanā prajñāyate | °

passes from this world to next world,<sup>a</sup> but death and re-birth are perceived.<sup>b</sup>

§7 rgyal po chen bo de la gang rnam par shes pa tha ma 'gag pa<sup>(176b)</sup> de ni 'chi 'pho zhes bya | gang rnam par shes pa dang po 'byung ba de ni skye ba zhes bya'o | rgyal po chen po rnam par shes pa tha ma 'gag pa'i tshe yang gang du

Bca-p(P). 5) CAB(B varies) — Śikṣ<sup>c</sup>, PitāPS<sup>c1</sup>. For various readings of B(or b), see footnote below.

- <sup>a</sup> C<sup>1</sup>: 'When arising and ceasing is perceived (*cyutyupapattī ca prajñāyete*), Great King, there is a certain phenomenon (*dharma*) that passes from this world to next world!' (觀諸生滅頗有一法，從於今世至未來世。) The earlier sources also confirm the above reading — Fangshan shijing (房山石經) edition: F<sup>1</sup> 3,368a25, F<sup>2</sup> 3,475a26, F<sup>3</sup> 3,520a8; Zhonghua Dazangjing (中華大藏經) 19,288b10-11. So this may not be a scribal error. Cf. a similar case in in §5. The opposite assertion might then originate either from the exemplar of Bodhiruci, or from Bodhiruci's translation/understanding itself. Sastri 1938: xvii — "Bodhiruci's version, ... and therefore appears to follow the tenets of Saṃkrāntivādins so far as this statement is concerned." xvii-xviii: "May we surmise from the above statement of Bodhiruci's version, that this Sūtra was originally associated either with Pudgalavādins, or with Sarvāstivādins who according to Kamalaśīla are Saṃkrāntivādins?"

Still, *Saṃkrāntivādin* is even more obscure than *Sautrāntika*. Some mentioned about its being associated/dissociated with *Sautrāntika* (cf. Kragh 2006: 270 for references; and a more recent panel focusing on the *Sautrāntika* in JIABS 26.2, 2003), or being identified with *Tāmraśāṭīyas* by Vinītadeva (Skilling 1993: 175). Therefore it needs to be examined more closely. Also Bodhiruci of Northern Wei (北魏) is the founder of the Ti lun school (地論宗) in China which focused on the Daśabhūmikaśāstra (Paul 1980: 17 and p.40, fn.30). Whether his personal propensity constitutes any role in his translation also needs to be closely looked into.

- <sup>b</sup> C<sup>1</sup> and C<sup>2</sup> do not have this sentence (*cyutyupapattī ca prajñāyete*). PitāPS<sup>c1</sup> and Śikṣ<sup>c</sup> translate as: "Why is this? Because arising and ceasing are its nature." PitāPS<sup>c2</sup> reads: "It is perceived that both the performed kārma and the experienced result do not perish (失壞, \*vi-√naś). There exists neither a doer, nor an experiencer."

jñāyate. tasya ca mahārāja aupapattyamśikasya<sup>1</sup> prathamavijñānasya samanantaropapannasya<sup>2</sup> tatsabhāgāvicalā<sup>3</sup> cittasaṃtatiḥ pravartate yatra karmaṇām vipākasya pratisaṃvedanā prajñāyate.<sup>a</sup>

<sup>a</sup> **MABh 31b3-5:** tatra mahārāja yaś caramavijñānasya vināśaḥ sā cyutiḥ | prathamavijñānasya <sup>(4)</sup>prādurbhāvaḥ sā upapattiḥ | tatra caramavijñānaṃ nirudhyamānaṃ | na kva cid gacchati prathamavijñānaṃ aupapa<sup>o</sup>tyamśikam upapadyamānaṃ | na kutaś cid āgacchati | tat kasya hetoḥ prakṛtiviviktatvāt sarvadharmāṇām tatra caramavijñā<sup>o</sup>naṃ caramavijñānena śūnyaṃ cyutiś cyutyā śūnyā | karma karmaṇā śūnyaṃ prathamavijñāna prathamavijñānena śū<sup>(5)</sup>nyaṃ | upapattir upapatyā śūnyā karmāṇām cāvipraṇāśaḥ prajñāyata iti | cf. MABh(P) 129,7-17.

**PitāPS** (quoted in **Śikṣ(V) 135,16-23**; Śikṣ(B) 253,8-15): (cf. §6) tatra mahārāja caramavijñānaṃ utpadyamānaṃ na kutaś cid āgacchati, nirudhyamānaṃ na kva cid gacchati | karmāpy utpadyamānaṃ na kutaś cid āgacchati, nirudhyamānaṃ na kva cid gacchati | prathamavijñānaṃ apy utpadyamānaṃ na kutaś cid āgacchati, nirudhyamānaṃ ca na kvacid gacchati | tat kasya hetoḥ? svabhāvavirahitavāt | caramavijñānaṃ caramavijñānena śūnyaṃ | karma karmaṇā śūnyaṃ | prathamavijñānaṃ prathamavijñānena śūnyaṃ | cyutiś cyutyā śūnyā | upapattir upapatyā śūnyā | karmaṇām cāvandhyatā prajñāyate, vipākasya ca pratisaṃvedanā | na cātra kaścit kartā na bhoktā 'nyatra nāmasaṃketāt | Cf. Śikṣ<sup>D</sup> 140b4-7; Śikṣ<sup>C</sup> 32, 124c10-15; PitāPS<sup>D</sup> 136a1-4; PitāPS<sup>Q</sup> 154a8-b3; PitāPS<sup>C1</sup> 11, 966a20-26; PitāPS<sup>C2</sup> 11,417c13-25.

**Bca-p(P) 478,9-479,3:** tac ca mahārāja caramavijñānaṃ utpadyamānaṃ na kutaś cid āgacchati | nirudhyamānaṃ na kva cid gacchati | karmāpy utpadyamānaṃ na kutaś cid āgacchati | nirudhyamānaṃ na kva cid gacchati | [prathamavijñānaṃ apy utpadyamānaṃ na kutaś cid āgacchati | nirudhyamānaṃ na kva cid gacchati] | tat kasya hetoḥ | svabhāvavirahitavāt | caramavijñānaṃ caramavijñānena śūnyaṃ | karma karmaṇā śūnyaṃ | prathamavijñānaṃ prathamavijñānena śūnyaṃ | cyutiś cyutyā śūnyā | upapattir upapatyā śūnyā | karmaṇām cāvandhyatā prajñāyate | vipākasya ca pratisaṃvedanā | na tatra kaś cit kartā na bhoktā | anyatra nāmasaṃ-

<sup>1</sup> aupapat<t>y° *em.* : aupapaty° Ms.

<sup>2</sup> sam<an>antaro° *em.* : samantaro° Ms.

<sup>3</sup> āvicalā *em.* : °āvicalā Ms.

yang mi 'gro | rnam par shes pa dang po skye ba'i char  
 gtogs pa 'byung ba'i tshe yang gang nas kyang mi 'ong ngo  
 | de ci'i phyir zhe na | <sub>(2)</sub> ngo bo nyid dang bral ba'i phyir ro  
 | rgyal po chen po de la rnam par shes pa tha ma ni rnam  
 bar shes pa tha mas stong | 'chi 'pho ni 'chi 'phos stong |  
 las ni las kyis stong | rnam par shes pa dang po ni rnam  
 par shes pa dang pos stong | skye ba ni skye bas stong la  
 las rnams chud <sub>(3)</sub> mi za bar mngon pa<sup>1</sup> yang yod do | rgyal  
 po chen po rnam par shes pa dang po'i skye ba'i char gtogs  
 pa 'gags ma thag tu bar ma chad par gang la rnam par  
 smin pa myong bar 'gyur ba mngon pa'i sems kyi rgyud  
 'byung ngo | <sub>(186a5-b1)</sub>

**§7** <sub>(950a27-b4)</sub> 大王當知，前識滅時名之為死，後識支起號之為生。  
 大王，前識滅時無有去處，後識支起無所從來，所以者何？本性  
 空故。大王，前識前識性空，死死性空，業業性空，後識後識性  
 空，生生性空，而彼業果曾不散失。大王，如是應知，一切有情  
 皆由愚惑不知非有，妄起顛戀輪迴生死。

**§7** Of these, Great King, death is the cessation of the  
 last consciousness. Birth is the arising of the first con-  
 sciousness. Of these, Great King, the last consciousness  
 while ceasing does not go anywhere. The first conscious-  
 ness which partakes in birth, while arising does not come  
 from anywhere.<sup>a</sup> Why is it? It is because all factors are

<sup>1</sup> mngon pa D : mngon par Q

<sup>a</sup> The variance in the sources follows: **1)** Ms, T, C<sup>1</sup>, \*C<sup>2</sup>, C<sup>3</sup>, MABh, MABh(P) — *caramavijñānaṃ nirudhyamānaṃ na kva cid gacchati, prathamavijñānaṃ aupapattyamśikam utpadyamānaṃ na kutaś cid āgacchati*. C<sup>2</sup> might read (Appendix I, §7): 'while the last consciousness is arising (轉後識時), it (= 'the dharma' 彼法, i.e. last consciousness) does not really come here from that place (?). The first consciousness while arising does not come from anywhere.' **2)** PitāPS (quoted in Śikṣ(V), Śikṣ<sup>T</sup>, Śikṣ<sup>C</sup>), PitāPS<sup>T</sup>, PitāPS<sup>C1</sup> — *caramavijñānaṃ utpadyamānaṃ na kutaś cid āgacchati, nirudhyamānaṃ na kvacid gacchati; karmāpy utpadyamānaṃ ...* (the same pattern as *caramavijñānaṃ*); *prathamavijñānaṃ ...* (same pattern). **3)** Bca-p(P) —





isolated in nature.<sup>a</sup> Here, Great King, <sup>b</sup>the last consciousness is void of the last consciousness; death is void of death; the first consciousness is void of the first consciousness; birth is void of birth; but non-perishing of deeds is perceived.<sup>c</sup> Then Great King, when the first consciousness which partakes of birth has consecutively arisen, the uninterrupted stream of mind homogeneous to

like 2), but the item of *prathamavijñāna* is added in brackets after *karma*. **4)** PitāPS<sup>C2</sup> — the pattern is the same as 2), but the list is longer: it includes *caramavijñānam*, *pratyaya*, *karma*, *cyuti*, *prathamavijñānam*, *upapatti*.

- <sup>a</sup> *Sarvadharmāṇam*: T, C<sup>3</sup>, PitāPS (quoted in Śikṣ(V), Śikṣ<sup>T</sup>, Śikṣ<sup>C</sup>), PitāPS<sup>T</sup>, PitāPS<sup>C1</sup>, PitāPS<sup>C2</sup>, Bca-p(P) and MABh(P) do not have the equivalent text of *sarvadharmāṇām* (but MABh does). C<sup>1</sup> reads: \**vi-jñānasya (prakṛtiviviktatvāt)* (識性離故); C<sup>2</sup> might be only \**dharmā-ṇām* (法).

*Prakṛtivivikta*, ‘isolated in nature’. Here I follow Ruegg, Prolegomena 86. See further Ghose 1987: 308, fn.57; also Oetke 1989: 24-25 discussion on the term.

Cf. C<sup>2</sup> in positive: ‘it is characteristic (\**lakṣaṇa*) of the nature of factors (法性相故)’.

- <sup>b</sup> For the following list and the sequence of voidness, there are a few differences as follows: **1)** Ms and C<sup>1</sup>: *caramavijñāna*, *cyuti*, *prathamavijñāna*, *upapatti*; **2)** T, C<sup>3</sup>, MABh and MABh(P): *caramavijñāna*, *cyuti*, *karma*, *prathamavijñāna*, *upapatti*; **3)** C<sup>2</sup>: *caramavijñāna*, *karma*, *upapatti*, *prathamavijñāna*, \**upapattisthāna* (生處); **4)** PitāPS (quoted in Śikṣ(V), Śikṣ<sup>T</sup>, Śikṣ<sup>C</sup>), PitāPS<sup>T</sup>, PitāPS<sup>C1</sup>, Bca-p(P): *caramavijñāna*, *karma*, *prathamavijñāna*, *cyuti*, *upapatti*. Śikṣ<sup>C</sup> (and PitāPS<sup>C1</sup>) translates *caramavijñāna* as ‘body-consciousness’ (身識). **5)** PitāPS<sup>C2</sup>: *caramavijñāna*, \**pratyaya* (緣), *karma*, *cyuti*, *prathamavijñāna*, \**pratisamvedanā* (受), *loka*, *nirvāṇa*, *upapatti*, \**vipraṇāśa*.

- <sup>c</sup> Up to here all the sources, including the PitāPS, show the same or similar content. After this point, however, there is divergence. See below. Also noticeably, MABh’s quotation ends here.

For the Tibetan wording, T and MABh(P) show considerable agreement: *chud mi za bar (yang) mngon pa*; while Śikṣ<sup>T</sup> and PitāPS<sup>T</sup> are in accordance: *’bras bu med par mi ’gyurzhing rnam par smin pa myong bar mngon pa yang yod*. Cf. also Śikṣ(V) *avandhyatā* vs. *avipraṇāśa* Ms, MABh.

**§8<sup>α</sup>** idam avocad bhagavān. idam uktvā sugato hy athā-  
param etad<sup>1</sup> uvāca śāstā.

<sup>a</sup>nāmamātram idaṃ sarvaṃ saṃjñāmātre pratiṣṭhitam  
|  
abhidhānāt prthagbhūtam abhidheyam na vidyate ||  
[1]<sup>b</sup>

<sup>a</sup> Cf. Nāgārjuna's Bhavasamkrāntiparikathā v.11 in Sastri 1938: 25.  
Also AAĀ(W) I 44,5-6 (AAĀ(V) 294,23-24):  
nāmamātram idaṃ sarvaṃ saṃjñāmātre pratiṣṭhitam |  
nābhidhānāt prthagbhūtam abhidheyam prakalpate || iti kṛtvā ...  
AAĀ(W) II 685,7-9 (AAĀ(V) 479,7-9): etāṃ cāvasthām adhikṛtyoc-  
yate:  
nāmamātram idaṃ sarvaṃ saṃjñāmātre pratiṣṭhitam |  
abhidhānāt prthagbhūtam abhidheyam na vidyate || iti.  
Acintyastava in Catustava(TD) p.118:  
nāmamātram jagat sarvaṃ ity uccair bhāsitam tvayā |  
abhidhānāt prthagbhūtam abhidheyam na vidyate ||35||  
But Acintyastava in Catustava(P) 692:  
nāmamātram idaṃ sarvaṃ stutvā tvaduktir ucyate |  
nābhidhānāt prthagbhūtam abhidheyam prakalpyate ||33||  
Cf. also Laṅkā(N) 187,1-2 (Laṅkā(V) 76,5-6):  
sūtre sūtre vikalpokaṃ saṃjñānāmāntareṇa ca |  
abhidhānavinirmuktaṃ abhidheyam na labhyate ||3.78||  
Cf. GhVS<sup>Q</sup> 47a4 (GhVS lists v.1 after v.2)(GhVS<sup>D</sup> 41b4):  
'di dag thams cad ming tsam ste | 'gro ba 'di ni ming tsam mo |  
rjod pa dang ni tha dad pa | brjod pa bya ba gang yang med ||  
For the comparison of this verse and other Madhyamaka (esp. Nāgārju-  
na's) works, cf. Lindtner 1992, pp.264-266.

<sup>b</sup> all verses: Anuṣṭubh metre.

<sup>1</sup> etad em. : etrad Ms.

<sup>α</sup> idam avocad bhagavān<sup>0</sup> idam uktvā suga©to hy athāparam etrad  
uvāca śāstā | <sup>(26b7)</sup>nāmamātram idaṃ sarvaṃ saṃjñāmātre prati-  
ṣṭhitam | abhidhānāt<sup>0</sup> prthagbhūtam abhidheyam na vidyate |

that (realm) comes into being where the experience of the result of the deeds is perceived.<sup>a</sup>

§8 bcom ldan 'das kyis de skad ces bka' stsal to<sup>1</sup> | bde  
bar gshegs<sub>(176b4)</sub> pas de skad gsungs nas ston pas gzhan yang  
'di skad ces<sup>2</sup> bka' stsal to |

'di dag thams cad ming tsam ste |  
'du shes tsam du gnas pa yin |  
brjod pa las ni gzhan gyur ba |  
brjod par bya ba yod ma yin | [1] (Q 186b2-3)

§8<sub>(950b4-7)</sub> 爾時世尊欲重宣此義說伽他<sup>a</sup>曰  
諸法唯假名 但依名字立 離於能詮語 所詮不可得 [1]

§8 Thus said the Blessed One. The Sugata having said so, then the teacher further said the following —

All this which is nothing but name is established  
only in designation;

<sup>1</sup> to Q : te D

<sup>2</sup> 'di skad ces Q : 'di skad D

<sup>a</sup> 他 FKrSY : 陀 M

<sup>a</sup> For this sentence, the discrepancy is huge: **1)** Ms and C<sup>1</sup> are close, likewise T: C<sup>1</sup> is concise and does not repeat the expressions *aupa-pattyaṃśika*, *tatsabhāga*, and does not have *samanantaropapanna*. T does not read: *tasya ca mahārāja ... tatsabhāgāvicālā ..., karmaṇām*. **2)** C<sup>2</sup>: 'Great King, immediately after the last consciousness ceases, its continuous series of minds takes place and is common to where the result of volitional actions is realised. **3)** C<sup>3</sup>: 'Thus it should be understood, Great King, that all beings remain in the rebirth cycle (*saṃsāra*) all because of their ignorance, because they do not know the unreality (of phenomena), but have the desire to seek after them.' **4)** Śikṣ(V): omits *tasya ca mahārāja ... yatra karmaṇām*, but has the same: *vipākasya ... prajñāyate*. It adds: *na ... kaścit kartā na bhok-tānyatra nāmasaṃketāt*. **5)** Śikṣ<sup>T</sup>, Śikṣ<sup>C</sup>, PitāPS<sup>T</sup>, PitāPS<sup>C1</sup> have only: *na ... kartā ... nāmasaṃketāt*. It is noteworthy that the content of this (*nāmasaṃketa*) is similar to verse [1]. **6)** PitāPS<sup>C2</sup> also has: *na ... kartā ... nāmasaṃketāt*. After this it adds a long passage about three vi-mokṣamukham: *sūnyatam, ānimittam, apraṇidhānam*.

<sup>a</sup>yena yena hi nāmnā vai yo yo dharmo 'bhilapyate<sup>1</sup> |  
nāsau samvidyate tatra dharmāṇām sā hi dharmatā ||<sup>a</sup>  
[2]

<sup>β</sup>nāmnā<sup>2</sup> hi nāmatā<sup>3</sup> śūnyā nāmni<sup>4</sup> nāma na vidyate |  
anāmakāḥ sarvadharmā<sup>b</sup> nāmnā tu paridīpitāḥ ||<sup>c</sup> [3]

- <sup>a</sup> BBh(D) 32-33: ... Bhavasamkrāntisūtre |  
yena yena hi nāmnā vai yo yo dharmo 'bhilapyate |  
na sa samvidyate tatra dharmāṇām sā hi dharmatā || iti | (cf.  
BBh(W) 48; BBh<sup>c1</sup> 894c22-895a1)  
*But BBh<sup>c2</sup> 970a25-28 has some discrepancies:* 是故大乘經中說偈：  
一法有多名 實法中則無 不失法性故 流布於世間  
Cf. TSP(S) I 15,12-14: tatredam uktam tāyinā —  
yena yena hi nāmnā vai yo yo dharmo 'bhilapyate |  
nāsau samvidyate tatra dharmāṇām sā hi dharmatā || iti |  
TSP(S) I 339: yathoktam —  
yena yena hi nāmnā vai yo yo dharmo 'bhilapyate |  
na sa samvidyate tatra dharmāṇām sā hi dharmatā || iti ||  
See also MHK 5.75 (p.20).  
Cf. GhVS<sup>q</sup> 47a3-4 (cf. v.1, fn.a)(GhVS<sup>p</sup> 41b3-4)  
gang dang gang gi ming rnam kyis | chos rnam gang dang gang  
brjod pa |  
de ni de na yod pa min | kun du brtags pa'i rang bzhin no ||  
Cf. also VyāYukti(L) 238:  
ming ni gang dang gang gis su | chos ni gang dang gang brjod pa |  
de la yod pa ma yin te | de i chos rnam chos nyid do |  
YBhū<sup>c</sup> 489a13: 如佛世尊轉有經 (*Bhavasamkrāntisūtra*) 中為顯此義而  
說頌曰：以彼彼諸名 詮彼彼諸法 此中無有彼 是諸法法性  
Cf. also similar expression in JĀA 118,7-8: nāmnā yo dharmo bhilap-  
yate so pi dharmo na deśastho na pradeśastho ...  
[The meter in pada c is defective both in Śikṣ(V) and Ms.]  
<sup>c</sup> Cf. Nāgārjuna's Bhavasamkrāntiparikāthā v.12 in Sastri 1938: 25-26.  
<sup>1</sup> 'bhilapyate *em.* [brjod pa T; cf. parallels] : 'bhillabhyate Ms.  
<sup>2</sup> nāmnā *em.* [ming gis T] : nātyā Ms  
<sup>3</sup> nāmatā *em.* : namatā Ms  
<sup>4</sup> nāmni *em.* : nāmvi Ms

- <sup>α</sup> yena yena hi nāmnā vai yo yo dharmmo ' <sub>(26b8)</sub> bhillabhyate | nāsau  
samvidyate tatra dharmmāṇām sā hi dharmmatā ||  
<sup>β</sup> nātyā hi namatā śūnyā nāmvi nāma na vidyate || anāmakāḥ sarva-  
dharmmā nā<sub>(27a)</sub>mnā tu paridīpitāḥ ||

separate from (its) expression that which is expressed does not exist. [1]

ming ni gang dang gang gis su |  
chos rnam gang dang gang brjod <sup>(176b5)</sup>pa |  
de la de ni yod ma yin |  
'di ni chos rnam chos nying ngo | [2] <sup>(Q 186b3)</sup>

<sup>(950b8-9)</sup> 皆以別別名 詮彼種種法 於名法非有 是諸法自性 [2]

Indeed whatever factor which is expressed<sup>a</sup> through  
whatsoever name,  
it does not exist therein, for this is the nature of the  
factors.<sup>b</sup> [2]<sup>c</sup>

ming gis ming nyid stong pa ste |  
ming ni ming gis yod ma yin |  
ming med pa yi chos rnam kun |  
ming gis yongs su brjod par byas | [3] <sup>(Q 186b3-4)</sup>

<sup>(950b10-11)</sup> 由名名性空 於名名不有 諸法名本無 妄以名詮名 [3]

The nature of naming is void of a name; name does  
not exist in name;  
All factors that are without names are expressed  
through a name. [3]

<sup>a</sup> Ms has *abhiḷabhyate* ('obtained'), while other sources TS, BBh, MH, T (*brjod pa*) and C (説) read *abhiḷapyate*.

<sup>b</sup> C<sup>2</sup> translates the last *pada*: 'the eye of the truth (*dharma*) sees no form.'

<sup>c</sup> Cf. also the translation by Willis 1979: 164.  
On Bhāviveka's intention for quoting this verse, see Ikeda 1995a, 1995b. For the purpose in quoting this verse between BBh, VyāYukti, MHK and TSP, see Fujii 2004.

<sup>aα</sup>asadbhūtā hy amī dharmāḥ<sup>1</sup> kalpanātaḥ samutthitāḥ<sup>2</sup>  
 |  
 sāpy atra<sup>3</sup> kalpanā nāsti yayā śūnyam vikalpyate || [4]  
<sup>β</sup>cakṣuṣā<sup>4</sup> paśyate rūpaṃ yad uktaṃ tattvadarśinā<sup>5</sup> |  
 mithyābhimāninā loke samvṛtyā satyam āhṛtam<sup>6</sup> ||<sup>b</sup> [5]

Śikṣ(V) 129,13-18 (Śikṣ(B) 241,9-14): **Lokanāthavyākaraṇe** 'py uk-  
 tam — ... manuṣyā vāmanuṣyā vā sarve tu eṣa vidyate |  
 nāmnā hi nāmatā śūnyā nāmnī nāma na vidyate ||  
 anāmakāḥ sarve dharmāḥ nāmnā tu paridīpitāḥ ||  
 Cf. ADSP(C 1962) 147,1-2: tarhi Subhū(te nāmanimittamātram eva  
 sarvam saṃskṛtam, tac ca nāma nāmnā) śūnyam, nimittaṃ nimi-  
 ttena śūnyam.

Cf. ADSP(C 1974) 69,4-5: ... anāmakāni sarvadharmā(n) nāmasaṃ-  
 ketena deśayati. See also Samādh(V) 70,20-21:

tathāsyā cittaṃ nidhyāptaṃ sarvadharmā anāmakāḥ |  
 śikṣito nāmanirdeṣe bhūtāṃ vācāṃ prabhāṣate ||11.17||

<sup>a</sup> Cf. Nāgārjuna's Bhavasamkrāntiparikathā v.12 in Sastri 1938: 25-26.

Cf. Acintyastava in Catustava(TD) 118, v.36:

kalpanāmātram ity asmāt sarvadharmāḥ prakāśitāḥ |  
 kalpanāpy asatī proktā yayā śūnyam vikalpyate ||

Acintyastava in Catustava(P) 692, v.34:

kalpanāmātram ity asmāt sarve dharmāḥ prakāśitāḥ |  
 kalpanāpy asatī proktā yayā śūnyam vikalpyate ||

Cf. Laṅkā(N) 265,9-10 (Laṅkā(V) 107,21-22):

asārakā ime dharmā manyanāyāḥ samutthitāḥ |  
 sāpy atra manyanā śūnyā yayā śūnyeti manyate || 10 ||

For pada a and b, cf. Ratnakūṭa, 授幻師跋陀羅記會, Taishō 310(21):  
 11,489c7-8: 諸法皆非有, 由妄分別生, 因緣體性空, 離作者性故

<sup>b</sup> Cf. BhS(N)<sup>D</sup> 151b4-5:

dharmm{o}āḥ Ms.

<sup>1</sup> samutthitāḥ em. [cf. Laṅkā(N)] : samustitāḥ Ms

<sup>2</sup> sā{..}py atra Ms

<sup>3</sup> cakṣuṣā em. : cakṣūṣa Ms

<sup>4</sup> tat<t>va° em. : tatva° Ms.

<sup>5</sup> āhṛtam em. : āhṛtaḥ Ms.

<sup>a</sup> asadbhūtā hy amī dharmm{o}āḥ kalpanātaḥ samustitāḥ | sā{..}py  
 atra kalpanā nāsti yayā śūnyam vikalpyate ||

<sup>β</sup> cakṣuṣa paśyate rū(27a2)paṃ yad uktaṃ tatvadarśinā mithyābhimā-  
 ninā loke samvṛtyā satyam āhṛtaḥ ||

chos rnam s' di dag yod min te |  
 rtog pa las <sup>(176b6)</sup> ni kun tu 'byung |  
 gang gis stong par rnam par rtogs<sup>1</sup> |  
 rtog pa de yang 'di na med | [4] <sup>(Q 186b4-5)</sup>

(950b12-13) 諸法皆虛妄 但從分別生 此分別亦空 於空妄分別 [4]

These factors are not existent, (but) originate from  
 conceptual formation.

Here this conceptual formation by which emptiness  
 is conceived, also does not exist.<sup>a</sup> [4]

mig gis gzugs ni mthong ngo zhes |  
 yang dag gzigs pas gang gsungs pa |  
 'jig rten log pa'i nga can la |  
 kun rdzob bden par de gsungs so | [5] <sup>(Q 186b5)</sup>

(950b14-15) 我說諸世間 以眼見於色 皆由邪計想 是名為俗諦 [5]

That the eye sees form is said by one who sees reality.<sup>b</sup>

[This] is called truth by convention in the world by  
 one who has false self-conceit. [5]

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<sup>1</sup> rnam par rtogs Q : rnam rtog pa D

<sup>a</sup> Cf. also Oetke 1996, esp. p.167.

<sup>b</sup> C<sup>2</sup> translates *pada* b as: 'The eye of truth (lit. *dharma* 法) sees no form'.

<sup>a</sup>sāmagryāṃ darśanaṃ yatra prakāśayati nāyakaḥ |  
 āhopacārabhūmisthāṃ<sup>1</sup> paramārthasya<sup>2</sup> buddhimān ||  
 [6]

<sup>b</sup>na cakṣuḥ paśyate rūpaṃ mano dharmān na vetti ca |  
 etad dhi paramaṃ satyaṃ yatra loko na gāhate || [7]

mig gis mthong ba'i gzugs de ni |  
 de nyid mkhyen pas yod par bshad |  
 brdzun gyi nga rgyal 'jig rten pa |  
 kun rdzob sems pa brten pa yin |  
 BhS(N)<sup>c</sup> 30,254b7-9:

如說眼者能見於色 作此說者是真實語  
 世間有諸邪執心者 執此所說如實而轉

Cf. LV(V) 13.130cd (p.130):

bahudharmaśatābhilokane dāsyē cakṣuṣi tattvadarśanaṃ ||

<sup>a</sup> Cf. Nāgārjuna's Bhavasamkrāntiparikathā v.14 in Sastri 1938: 27.

**Prasannapadā** in MMK 120,6-7: uktaṃ hi bhagavatā | ...

sāmagryā darśanaṃ yatra prakāśayati nāyakaḥ |  
 prāhopacārabhūmiṃ tām paramārthasya buddhimān || iti |

For the comment on 'paramārthasya buddhimān', see also Lindtner 1992: 266.

<sup>b</sup> Cf. Nāgārjuna's Bhavasamkrāntiparikathā v.15 in Sastri 1938: 27.

**Prasannapadā** in MMK 120,4-5 (listed before v.6):

na cakṣuḥ prekṣate rūpaṃ mano dharmān na vetti ca |  
 etat tu paramaṃ satyaṃ yatra loko na gāhate ||

<sup>1</sup> <āho>pacārabhūmisthāṃ *em.* [m.c.; cf. Prasannapadā] : upacārabhū-  
 misthāṃ āha Ms.

<sup>2</sup> par<am>ā° *em.* [don dam T; 勝義 C<sup>3</sup>; Prasannapadā; m.c.] : parā° Ms.

<sup>a</sup> sāmagryāṃ darśanaṃ yatra prakāśayati nāyakaḥ | upacārabhūmi-  
 sthā<sub>(27a3)</sub>ṃ āha parārthasya buddhimān<sup>o</sup> ||

<sup>b</sup> na cakṣuḥ paśyate rūpaṃ mano dharmān na vetti ca || ◎ etad  
 dhi paramaṃ satyaṃ yatra loko na gā<sub>(27a4)</sub>hate ||



tshogs nas mthong zhes <sup>(176b7)</sup>gang dag tu |  
 'dren pas rab tu bstan mdzad pa |  
 de ni don dam gdags pa'i sar |  
 blo dang ldan pas bka' stsal to | [6] <sup>(Q 186b5-6)</sup>

(950b16-17) 我說一切法 皆是藉緣生 是名近勝義 智者當觀察 [6]

The leader reveals that seeing (occurs) when in  
 completeness (of conditions);<sup>a</sup>

The wise one said (the above) standing on the  
 ground of figurative application for ultimate reality<sup>b</sup>. [6]

mig gis gzugs rnam mi mthong zhing |  
 yid kyis chos rnam mi rig pa |  
 de ni bden pa mchog yin te |  
 de la 'jig rten mi dpogs <sup>(177a)</sup>so | [7] <sup>(Q 186b6-7)</sup>

(950b18-19) 眼不見於色 意亦不知法 是名勝義諦 愚者不能知 [7]

The eye does not see the form, nor does the mind  
 know its mental objects<sup>c</sup>;  
 for this is the highest truth, into which the world  
 does not penetrate.<sup>d</sup> [7]

<sup>a</sup> C<sup>3</sup>: "I say that all dharmas occur through conditions." Here the 'I (我)' can also refer to the Buddhist teaching, as opposed to the ordinary view (*prthagjana*) or the view of other schools (*tīrthika*).

<sup>b</sup> Here Ms indicates three layers: firstly, worldly (*loke samvṛtyā*): eyes see form (v.5); secondly, *upacāra*: seeing occurs when conditions are in completeness (v.6); last as ultimate truth (*paramārtha*): eyes do not see form (v.7).

<sup>c</sup> i.e. *dharma*.

<sup>d</sup> C<sup>2</sup> (*pada* d): "One who is invertedly self-conceited in the world (= v.5c) says that this is the most unfathomable." C<sup>2</sup> uses five passages to translate four *padas*. After this verse, C<sup>2</sup> adds: "The nature of naming is devoid of name. All dharmas without names are expressed through name." This content is parallel to v.3acd.

§9<sup>α</sup> idam avocad bhagavān. āttamanā rājā māgadhaḥ śreṇyo bimbisāraḥ. te ca bhikṣavas te ca bodhisattvāḥ sā ca sarvāvatī parṣat sadevamānuṣāsuragandharvaś ca loko bhagavato bhāṣitam abhyanandann<sup>1</sup> iti.

bhavasamkrāntināmamahāyānasūtraṃ trayodaśamaṃ samāptam.

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<sup>1</sup> abhyanandan<n> *em.* : abhyanandan Ms.

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<sup>α</sup> idam avocad bhagavān āttama©nā rājā māgadhaḥ śreṇyo bimbisāra©s te ca bhikṣavas te ca bodhisattvāḥ <sup>(27a5)</sup>sā ca sarvāvatī parṣat<sup>0</sup> sadevamā©nuṣāsuragandharvaś ca loko bhagavato © bhāṣitam abhyanandan iti ||××|| <sup>(6)</sup>bhavasamkrāntināmamahāyānasū©traṃ trayodaśamaṃ samāptam ||××||

**§9** bcom ldan 'das kyis de skad ces bka' stsal nas | yul  
ma ga dha'i<sup>1</sup> rgyal po bzo sbyangs gzugs can snying po  
dang | byang chub sems dpa' de dag dang | dge slong de  
dag dang | lha dang | mi dang | lha ma yin dang | dri zar  
bcas pa'i 'jig <sup>(2)</sup>rten yi rangs<sup>2</sup> te | bcom ldan 'das kyis gsungs  
pa la mngon par bstod do || || 'phags pa srid pa 'pho ba  
zhes bya ba theg pa chen po'i mdo rdzogs so<sup>3</sup> || (Q 186b7-187a1)

**§9** <sup>(950b20-22)</sup> 爾時世尊說此法已，摩揭陀主影勝大王深心頂受，  
時諸苾芻及大菩薩人天等眾，皆大歡喜信受奉行。  
佛說<sup>α</sup>大乘流轉諸有經

**§9** Thus said the Blessed One. Transported with joy, the king Śreṇya Bimbisāra of Magadha and those monks, the Bodhisattvas,<sup>a</sup> the entire assembly and the world with gods, human beings, semigods, and gandharvas rejoiced in what the Blessed One said.

The thirteenth Mahāyānasūtra, called 'The transferring of existence', is complete.

<sup>1</sup> dha'i Q : dhā'i D

<sup>2</sup> yi rangs D : yid rangs Q

<sup>3</sup> so D : s.ho Q

<sup>α</sup> 佛說 FKrsY : om. M

<sup>a</sup> T puts Bodhisattva before monks. T, C<sup>1</sup>, and C<sup>2</sup> do not separate the king's rejoicing as one sentence, but list the king and the rest as one whole subject with expressions of rejoicing.

## Appendix I

### (C<sup>1</sup>) Taishō vol.14, no.575

佛說<sup>1</sup>大方等修多羅王經

後魏<sup>2</sup>天竺三藏菩提流<sup>3</sup>支譯<sup>4</sup>

**§1** <sup>(948b27-29)</sup> 如是我聞，一時婆伽婆在王舍城迦蘭陀竹園，與大比丘僧千二百五十人俱，及大菩薩摩訶薩眾。

**§2** <sup>(948b29-c3)</sup> 爾時摩伽陀國頻婆娑羅王，出王舍城，詣迦蘭陀竹園精舍，至世尊所，頭面禮足，遶佛三匝，退坐一面，爾時世尊即告頻婆娑羅王言。

**§3** --- (no parallel)

**§4** <sup>(948c3-11)</sup> 大王，如人夢中見於眾人，與諸婬女共相娛樂，此人覺已，憶念夢中眾人婬女。大<sup>5</sup>王，於意云何，如是夢中眾人婬女，為有實不？頻婆娑羅王答言：不也世尊。佛告大王：於意云何，是人夢中見婬女與諸人等共相娛樂，覺已憶念，如是之人，寧有智不？大王答言：不也世尊，何以故？世尊，夢中畢竟無有眾人及眾婬女，眾人婬女尚不可得，何況當有共相娛樂。

**§5** <sup>(948c11-20)</sup> 佛告大王：凡夫之人亦復如是，眼見美色便生愛著，既生愛著便起欲心，既起欲心起瞋癡業，或作身業，或作口業，或作意業，彼所作業作已而滅，滅已不依東方而住，亦復不依南方而住，亦復不依西方而住，亦復不依北方而住，四維上下亦復如是，至臨終時行識將滅，其意現前，大王，如是行識，自作之業必盡受之，大王，如人夢覺，不

<sup>1</sup> 佛說 Kr : om. FMSY

<sup>2</sup> 後魏 Kr : 元魏 FMSY

<sup>3</sup> 流 FKrS : 留 MY

<sup>4</sup> 譯 FKrS : 初譯 MY

<sup>5</sup> 大 FKrMS : 天 Y

見姪女及諸人眾。

**§6** (948c20-23) 行識滅已初識次生，或生天中，或生人中，或生地獄，或生畜生，或生餓鬼，大王，以初識不斷自心相續，應受報處而生其中，大王，觀諸生滅頗有一法，從於今世至未來世。

**§7** (948c24-29) 大王，如是行識終時，名之為滅，初識起時，名之為生，大王，行識滅時，去無所至，初識生時，無所從來，何以故？識性離故，大王，行識行識空，滅時滅業空，初識初識空，生時生業空，觀諸業果亦不失壞，大王當知，以初識心相續不斷而受果報。

**§8** (948c29-949a15) 爾時善逝，說此語已，而說頌曰

一切唯名字	唯住想分別
名字分別說	而說無所有 [1]
以種種名字	說於種種法
法中無如是	此法諸法相 [2]
名字名字空	名字離名字
諸法無名字	以名字而說 [3]
此法非實有	以分別而生
彼分別亦無	空以分別說 [4]
一切凡夫說	眼能見於色
世間妄分別	取之以為實 [5]
佛之所說法	眾緣集故見
此是行次第	為說第一義 [6]
非眼見於色	意不覺諸法
此是第一諦	非世間所覺 [7]

**§9** (949a16-18) 爾時世尊說此經已，摩伽陀國頻婆娑羅王，一切世間天人阿修羅捷闍婆等，聞佛所說，皆大歡喜。

## Appendix II

### (C<sup>2</sup>) Taishō vol.14, no.576

佛說<sup>1</sup>轉有經

元魏天竺三藏<sup>2</sup>佛陀扇多譯

**§1** (949a26-28) 如是我聞，一時婆伽婆，住王舍城迦蘭陀竹林，大比丘眾之所圍遶，一千二百五十人俱，菩薩摩訶薩無量無邊。

**§2** (949a28-b2) 爾時摩伽陀王頻婆娑羅，出王舍城，往至迦蘭陀竹林住處，到佛所已，頭面禮足，遶佛三匝，却坐一面。爾時如來，知頻婆娑羅王坐一面已，告言。

**§3** --- (no parallel)

**§4** (949b2-9) 大王，譬如有人於睡夢中，共彼女寶行於欲事，彼人覺已，憶彼女寶。大王於意云何，夢中女寶為是有不？王即答言：不也世尊。復問王言：大王於意云何，彼人若執夢中女者，是點慧不？王即答言：不也世尊，何以故？彼夢中女畢竟無故，云何而有境界欲事，彼人徒勞。

**§5** (949b9-17) 佛言：大王，如是一切愚癡凡夫，以不曾聞佛正法故，眼見諸色，悅豫於心，即執為實，以執著故則有繫縛，以繫縛故則有染著，以染著故，則生貪欲瞋癡等業，若身若口若意等業，然彼身業所作即滅，滅已不依東方而住，如是不依南西北方上下而住，隨命終時，轉彼有識而現後心，大王，彼識不壞，隨業盡處彼業能現，亦如睡夢覺時女寶。

**§6** (949b17-21) 如是大王，最後滅識而生後識，或在地獄，或在餓鬼，或在畜生，或阿修羅，或人或天，彼最後識取最後

<sup>1</sup> 佛說 FKrMY : om. S

<sup>2</sup> 天竺三藏 FKr : 三藏法師 MSY

生，識順彼生，如是心識隨業所受，然無有法，從此世間至彼世間，而受生也。

**§7** (949b21-28) 大王，滅後識心是名為滅，是初心識如託生者，是彼後生，大王，轉後識時，彼法實不從彼處來而至於此，初識生已亦無所至，何以故？法性相故，大王，最初(sic!)<sup>1</sup>識心是後識空，業是業空，生是生空，最初心識是初識空，所生之處是生處空，而於彼處不失業果，大王，最後生識於彼即滅，後不斷心識心順行隨在何處，所受業報即往受故。

**§8** (949b29-c12) 爾時世尊。而說偈言

<sup>a</sup> 善逝後說時	所有諸言語
皆是假名說	假名想住故
離於言語法	而無有可說
隨所有言說	而說彼諸法
彼不在 <sup>2</sup> 於彼	法眼見無色
所言見色者	世間執著故
說世法為實	無而和合見
是如來所說	是名方便地
若為真實說	眼則不見色
意不知諸法	此是最祕密
世間我慢說	名本空無名
一切法無名	而以假名說

**§8** (949c13-15) 說此法門時，頻婆娑羅王，及諸大眾，人天龍神，乾闥婆等，聞佛所說，皆大歡喜，信受奉行。

<sup>1</sup> [It is more plausible to correct 最初 to be: 最後]

<sup>2</sup> 在 Kr: 生 FMSY

<sup>a</sup> Judging from the length, C<sup>2</sup> seems to have only six verses. It is difficult to compare the verses to Ms.





## **14. Siṃhapariṇcchāmahāyānasūtra**

### Primary Sources

- C All Chinese sources.
- C<sup>1</sup> Chinese translation by Fahu (法護) in West Jin (西晉) period: 佛說太子刷護經. Taishō vol.12, no.343.
- C<sup>2</sup> Chinese translation by unknown translators: 佛說太子和休經. Taishō vol.12, no.344.
- C<sup>3</sup> Chinese translation by Bodhiruci (菩提流志): 《大寶積經》阿闍世王子會 (Ratnakūṭa collection). Taishō vol.11, no.310(37).
- D Āryasiṃhapariṣcchānāmamahāyānasūtra. Tibetan Derge edition, translated by Dānaśīla, Munivarma and Ye shes sde: *'Phags pa seng ges zhus pa zhes bya ba theg pa chen po'i mdo*. D 81, vol.44, cha, 27a4-29b7.
- Q Āryasiṃhapariṣcchānāmamahāyānasūtra. Tibetan Peking edition, translated by Dānaśīla, Munivarma and Ye shes sde: *'Phags pa seng ges zhus pa zhes bya ba theg pa chen po'i mdo* (in *dkon brtsegs* collection). Q 760(37), vol.24, 'i, 1a1-4b6.
- T (or Tib) All Tibetan sources (= D and Q)

### Chinese recension sigla (cf. LPra 122)

- F first Fuzhou edition 福州 = Taishō 宮
- Kr second Koryō 高麗藏
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- Y Puning zang 普寧藏 = Taishō 元

### Note:

After comparison, the C<sup>3</sup> recension is closer to the Ms. So C<sup>1</sup> and C<sup>2</sup> are listed in Appendices for further comparison.

## **Critical Edition**

### 14. *Siṃhapariṣcchāmahāyānasūtra*

§1<sup>αa</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān  
†rājagr̥hāt<sup>1</sup> samuddhitaḥ<sup>2</sup> |

<sup>a</sup> [All verses are *Anuṣṭubh* meter.]

<sup>1</sup> rājagr̥h<āt> *em.* : rājagr̥he *Ms.* [-e might be influenced by gr̥dhrakūṭe; this is problematic; it is impossible for a pada to begin with ×~; 1) Does MIA license it? So far I have not seen any discussion on this. cf. DvāvA I.1cd (p.2): rājagr̥he mahodbhāse gr̥ddhakūṭe sukhālaye.

2) Cf. the reading in RKP 60 (Kurumiya gave the Śārdūlavikrīḍita metre): ... rājñogṛham (in fn.29 given: m.c. and Dutt's reading: rājñor gr̥ham)]

<sup>2</sup> samuddhitaḥ *em.* : samuddhito *Ms.*

[Here I take the word 'samuddhitaḥ' as sam-ud-√hā, 'leave' MW, pp. samuddhīta/-ita; cf. below similar theme for Simha to leave the town to meet the Buddha, v.2a: niṣkramya.

This is an unusual opening and obscure reading, possibly due to the process of versification or a corrupted verse? — 1) The verse begins in the middle of the sentence: a case of being in the process of versification? Cf. Ishigami 1989: 296-97 as another example of a verse beginning in the middle of a sentence. [My sincere thanks to J.-U. Hartmann for his drawing my attention to this reference.]: ... atha khalv āyusmāñ chāripuro mahāprajño dharmasenāpatir vibhuḥ | ...

— 2) Or the beginning might be mistakenly substituted for a formulaic opening (?): This could be explained as a corrupted verse. Ex. \*mayai-vaṃ śrutam ekasmin: this can scan.

It seems that the longer the different recensions of the sūtra, C<sup>1</sup>, C<sup>3</sup>, T and Ms, the later the date of translation (C<sup>2</sup> is uncertain but earlier than C<sup>1</sup>, according to Shizutani 1974: 187f.) and the longer the content in verses. Ms is the longest in verses. Actually except for the problematic opening, the rest of the Ms is in verses.]

<sup>α</sup> evaṃ mayā śrutam ekasmin<sup>0</sup> ||××||<sub>(27a7)</sub> samaye bhagavān<sup>0</sup> rājagr̥he samuddhito vyavahared bhi gr̥dhrakūṭe jino hy a||×××||pratipudgalaḥ | ajātaśatroḥ putro bhūt<sup>0</sup> siṃ<sub>(8)</sub>ho nāmnātha viśrutaḥ śreṣṭhi-putraśataiḥ śo 'tha pañcabhiḥ saṃpuraskṛtaḥ ||

(27a5) **rgya gar skad du | ā rya sing ha pa ri<sup>1</sup> pr<sup>2</sup> tstshā<sup>3</sup>  
nā ma ma hā yā na sū<sup>4</sup> tra<sup>5</sup> |**

**bod skad du | 'phags pa seng ges zhus pa zhes bya ba  
theg pa chen po'i mdo<sup>6</sup> |**

sangs rgyas dang byang chub (6)sems dpa' thams cad la  
phyag 'tshal lo |

**§1** 'di skad bdag gis thos pa dus gcig na | bcom ldan 'das  
rgyal po'i khab na bya rgod kyī phung po'i ri la dge slong  
stong nyis brgya lnga<sup>7</sup> bcu'i dge slong gi dge 'dun chen po  
dang thabs cig<sup>8</sup> tu bzugs te | byang chub sems (7) dpa'i dge  
'dun chen po dang yang<sup>9</sup> thabs cig<sup>10</sup> go |

thams cad mkhyen cing thams cad gzigs |  
rgyal ba gang zag mtshungs pa med | [1]

rgyal po ma skyes dgra yi<sup>11</sup> bu<sup>12</sup> |  
seng ge zhes ni grags pa zhig |  
tshong dpon bu pho<sup>13</sup> lnga brgya<sup>14</sup> yis |  
mdun du bdar te lhan (27b) cig tu | [2] (Q 1b1-2a1)

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- 
- 1 ri D : ra Q  
2 pr D : prd Q  
3 tstshā D : tsha Q  
4 sū D : su Q  
5 tra D : trā Q  
6 mdo D : mdo' Q  
7 lnga D : 'lnga (sic!) Q  
8 cig D : gcig Q  
9 dang yang D : dang Q  
10 cig D : gcig Q  
11 dgra yi D : dgra'i Q  
12 bu D : ba Q  
13 bu pho D : bu po Q  
14 brgya D : brgya' Q

†vyavahared<sup>1</sup> ḡḍhrakūṭe<sup>2†</sup> jino hy apratipudgalah || [1]  
<sup>a</sup>ajātaśatroḥ putro 'bhūt<sup>3</sup> siṃho nāmnātha viśrutah |  
 śreṣṭhiputraśataih so<sup>4</sup> 'tha pañcabhiḥ sampuraskṛtah || [2]

## §2<sup>a</sup>

†rājagṛhā<sup>5</sup> ~ niḥkramya<sup>6</sup> mahatyā<sup>7</sup> rājasampadā |  
 sauvarṇaṃ chattram<sup>8</sup> ādāya buddhasyāntikam āyayau<sup>9</sup> ||  
 [3]

<sup>a</sup> ma-vipulā.

<sup>1</sup> vyavahared ? vyaharad dhi ? : vyavahared bhi Ms. [ra-vipulā? Ms. or vyavahared is problematic with ×~ beginning; ra-vipulā must read: \*vyavāhared, cf. BHSG §3.5f. -ā for -a, m.c.]

On the other hand, the dhi/hi in Ms seems to indicate some indeclinable form is used to fill in the verse. In this case, the more common form \*vyaharad might be expected. Still, it does not scan, except \*vyaharad dhī as ra-vipulā. For the example of hī for hi, BHSG §3.14 gives “hī SP 97.4; Gv 240.19”]

<sup>2</sup> [T and C have more content after ḡḍhrakūṭe and before jino. T adds before jino: thams cad mkhyen cing thams cad gzigs | \*sarvajñah sarvadarśī ca, cf. MV i.220,4: sarvajño sarvadarśī ca bhaviṣyaṃ puruṣottamaḥ.]

<sup>3</sup> <'>bhūt em. : bhūt<sup>0</sup> Ms.

<sup>4</sup> so em. : śo Ms.

<sup>5</sup> rājagṛhā<d> em. : rājagṛhā Ms. [as abl. cf. T: rgyal po'i khab nas] [Problematic! Firstly, it is impossible for the reading to begin with ×~ as discussed in v.1. Secondly, pada a is still one syllable short. There are many possibilities, like 'vi-niṣkramya' etc. So here I use a symbol to denote it.]

<sup>6</sup> niḥkramya Ms., BHS, cf. BhīV 284; Skt. niṣkramya]

<sup>7</sup> maha{tā}<tyā> Ms.

<sup>8</sup> chat<t>ram em. : cchatram Ms.

<sup>9</sup> āyayau em. [song T] : ādāyayau Ms.

<sup>a</sup> rājagṛhā niḥkramya maha{tā}<tyā> rājasampadā sauvarṇaṃ cchatra<sub>(27b)</sub>m ādāya buddhasyāntikam ādāyayau | śeṣapañca cchatraṇi daduḥ | te maharṣayatya pāḍau śirasā vanditvā sarve bodhau prasthite

**S1** (C3 593a6-8) 如是我聞，一時佛在王舍城耆闍崛山中，與大比丘眾千二百五十人俱。爾時阿闍世王所愛之子名為師子，與其同友五百人俱，

## The inquiry of Simḥa<sup>a</sup>

**S1** Thus have I heard. At one time the Blessed One  
†Left Rājagṛha,  
the victor, the unparalleled one, would roam about  
at the Vulture's Peak.<sup>†<sup>b</sup></sup> [1]

There was a famous<sup>c</sup> son of [King] Ajātaśatru, by the name of Siṃha;  
he was attended by five hundred members<sup>d</sup> of the distinguished.<sup>e</sup> [2]

§2 rgyal po'i khab nas de byung nas |  
rgyal po'i 'byor pa chen po yis |

<sup>a</sup> Schuster 1976: I 70 gives a short list of primary sources available for this sūtra (or the section in the Ratnakūṭa collection). Shizutani 1974: 180f. compares three Chinese translations and concludes that C<sup>2</sup> is the oldest. He focuses further on the pure land concept in this sūtra and the other sūtras (see fn. below).

Siṃhapariprcchāsūtra was listed among the Mahāyāna sūtrapīṭaka in the *Nandimitrāvadāna*, NandimA(J) 227: “These Mahāyāna Sūtras ... All these [Tripiṭakas] are considered to be the *Bodhisattva-Piṭaka* (*pusa zang* 菩薩藏).” Cf. NandimA<sup>c</sup> 14a14f. (師子問經); Eimer 2007: no.[48] on p.179.

<sup>b</sup> C<sup>3</sup> has the audience of monks; T has the audience of monks and Bodhisattvas; C<sup>1</sup> and C<sup>2</sup> add the audience of the Bodhisattvas, monks, *upāsakas*, *upāsikās*, *devas* etc.

<sup>c</sup> C<sup>3</sup>: “beloved”

<sup>d</sup> \**putra*. *Putra* in the latter part of a compound does not mean ‘son’ but indicates a ‘member’ of a class or group (“\**suta* = \**putra* ist nur Bezeichnung der Zugehörigkeit einer Klasse oder Gruppe”, Alsdorf 1968/69: 18, fn.9). Cf. also Lüders 1904: 86; Hara 1994, esp. p.54. A similar case, *deva-putra*, can be found in Lüders ibid. Cf. also Sūtra 19,§19, fn. on *devaputra* and *devakanyā*.

<sup>e</sup> C<sup>3</sup> adds: “They have all advanced to ultimate enlightenment.”

† × <sup>1</sup> chattrāṇi<sup>2</sup> dadus<sup>3</sup> te × maharṣiyataye<sup>4</sup> ∼ ×<sup>5</sup>† |  
pādaū †śīrṣeṇa<sup>6</sup> vanditvā sarve bodhau pratiṣṭhitāḥ<sup>7</sup> || [4]<sup>a</sup>

<sup>a</sup> Cf. the close similarity between the beginning (§§1-2) and the end (§20f.) of *Siṃhāparipṛcchāsūtra* and the middle part of *Sukh<sup>c</sup>(Zh) 303b2f.*:

(cf. §1) 時阿闍世王太子。與五百長者迦羅越子。各持一金華蓋。俱到佛所。前為作禮佛。以頭面著佛足。皆持金華蓋。前上佛已。悉却坐一面聽經。(cf. §20f.) 阿闍世王太子。及五百長者子。聞阿彌陀佛二十四願。皆大歡喜踊躍。心中俱願言。令我等後作佛時。皆如阿彌陀佛。佛即知之。告諸比丘僧。是阿闍世王太子。及五百長者子。却後無數劫。皆當作佛如阿彌陀佛。佛言。是阿闍世王太子。及五百長者子。住菩薩道已來。無央數劫。皆各供養四百億佛已。今復來供養我。阿闍世王太子。及五百長者子。皆前世迦葉佛時。為我作弟子。今皆復會是共相值也。

*For discussion on the similarity and the possible relation between this sūtra and the Sukhāvātīvyūhas, see Ikemoto 1958: 160f. (He only mentioned the peculiarity in the Sukhāvātīvyūha); Fujita 1970: 173; Shizutani 1974: 189f.; Shikii 1976.*

<sup>1</sup> × *em.* [m.c.] : śeṣapañca Ms.  
[Though T and C have ‘five hundred’ here (lṅga brgya po yis, 五百), pañcaśata does not scan. Ms. śeṣapañca does not make sense. Ms. te ... sarve, “they ... all”, makes better sense.]

<sup>2</sup> chat<t>rāṇi *em.* : cchatrāṇi Ms.

<sup>3</sup> dadus *em.* : daduḥ Ms.

<sup>4</sup> maharṣiyata<ye> *em.* [m.c.] : maharṣayatya Ms.

<sup>5</sup> [∼ ×: two syllables short in Ms.]

<sup>6</sup> śīr<ṣeṇa> *em.* [m.c.] : śīrasā Ms.

<sup>7</sup> pra<ti>ṣṭhitāḥ *em.* [m.c.] : prasthite Ms.



gser las byas pa'i gdugs thogs te |  
 rdzogs sangs rgyas kyi gan song nas | [3]  
 zhabs la mgo pos phyag 'tshal te |  
 lnga brgya po yis<sup>1</sup> gdugs de dag |  
 (27b2) tshangs<sup>2</sup> par thub pa che la phul |  
 kun kyang byang chub don du zhugs |  
 rdzogs sangs rgyas kyi mthu yis ni |  
 de dag mi 'jigs skyes gyur nas | [4] (Q 2a1-3)

§2 (C3 593a8-11) 皆已趣向阿耨多羅三藐三菩提，各持種種幢幡寶蓋，從王舍城往耆闍崛山，到如來所禮拜供養。

§2 <sup>a</sup>He came out of Rājagṛha<sup>b</sup> with great royal splendour;  
 having taken<sup>c</sup> a parasol made of gold (with him)<sup>d</sup>, he  
 went into the presence of the Buddha. [3]  
 They offered parasols to the great ascetic sage ...,  
 bowed down with their heads to his feet,<sup>e</sup> all have

<sup>1</sup> po yis D : po'i Q

<sup>2</sup> tshangs *em.*: tshang DQ

<sup>a</sup> C<sup>3</sup> adds: "Every one took various parasols of jewels", cf. §2 below.  
 T has no so, 'he', but with *lhan cig tu*, \**sārdham* for *so 'tha*.

<sup>b</sup> C<sup>3</sup> adds: "(and) headed toward Gṛdhrakūṭa."

<sup>c</sup> C reads: "each took", i.e. Sīṃha and the five hundred each took a similar parasol.

<sup>d</sup> The text might need to be understood as "and (each of) the five hundred attendants", cf. v.2 above and the verse below.

<sup>e</sup> D: "The five hundred offered those parasols to the great supreme sage." Q: "(Sīṃha) ... went into the presence of the Sambuddha, ... and offered those five hundred parasols to the great supreme sage." C<sup>1</sup>: "Sīṃha and the five hundred ... went into the presence of the Buddha, offered the gold parasols above the Buddha, folded their hands in reverence, bowed down to his feet with their heads, and stayed with their hands in reverence (C<sup>2</sup> adds: and stayed in the presence of the Buddha)." C<sup>3</sup>: "Sīṃha and the five hundred each took variant jeweled parasol(s) ... went into the presence of the Tathāgata, bowed down to him and made offerings."

**§3<sup>α</sup>**

paryapṛcchata taṃ<sup>1</sup> siṃhaḥ kṛtāñjalipuṭo munim<sup>2</sup> |  
 yā caryā bodhisattvānām<sup>3</sup> tām prṣṭām abhidhatsva<sup>4</sup> me ||  
 [5]

bhavet prāsādikah<sup>5</sup> kena syāc ca kenopapādukaḥ |  
 jātismaro<sup>6</sup> bhavet kena mām ācakṣva<sup>7</sup> mahāmune || [6]

<sup>1</sup> paryapṛcchata taṃ *em.* [m.c.] : paryapṛcchat tasmin<sup>0</sup> Ms.  
 ['tasmin' does not scan. pari-√prach governs acc(s). tta/ta confusion in the script.]

<sup>2</sup> munim *em.* [cf. rdzogs sangs rgyas la T] : muniḥ Ms.

<sup>3</sup> <tām> prṣṭām *em.* [v.7d; cf. gang ... de ni T; m.c.] : sprṣṭām Ms.

<sup>4</sup> abhidhatsva *em.* [m.c.; cf. gsungs T; 宣說 C] : abhidhvansa Ms.

<sup>5</sup> prāsādikah *em.* : prāsādikah Ms.

<sup>6</sup> jāti{..}smaro Ms.

<sup>7</sup> ācakṣva *em.* : ācakṣmā Ms.

<sup>α</sup> paryapṛcchat tasmin<sup>0</sup> siṃ<sub>(27b2)</sub>haḥ kṛtāñjalipuṭo muniḥ || yā caryā bodhisattvānām sprṣṭām abhidhvansa me || bhavet<sup>0</sup> prāsādikah kena syāc ca kenopapādukaḥ | jāti{..}<sub>(3)</sub>smaro bhavet<sup>0</sup> kena mām ācakṣmā © mahāmune ||

established<sup>a</sup> in the awakening.<sup>b</sup> [4]

- §3 seng ges<sup>1</sup> thal mo sbyar byas te |  
 rdzogs sangs rgyas la zhus pa ni |  
 byang chub sems dpa'i spyod pa <sup>(3)</sup>gang |  
 de ni 'dren pas bdag la gsungs | [5]  
 gang gis mdzes par 'gyur ba lags |  
 gang gis brdzus<sup>2</sup> te skye bar 'gyur |  
 skye ba dran par ji ltar 'gyur |  
 thub pa chen pos<sup>3</sup> lung bstan gsol | [6] <sup>(Q 2a3-5)</sup>

- §3 <sup>(C3 593a11-15)</sup>於是王子，合掌恭敬，而白佛言：唯願如來，  
 為我宣說諸菩薩行，爾時王子，即說頌言：

云何得端正 蓮花中化生 云何知宿命 願佛為宣說

- §3 With his hands folded in reverence, Simha asked the  
 sage about this —  
 Please explain to me the inquired practice of the Bo-  
 dhisattvas.<sup>c</sup> [5]  
<sup>d</sup>How can one be fair? How can one be born by  
 spontaneous birth?  
 How can one recollect former lives? O Great Sage,  
 explain this to me! [6]

<sup>1</sup> ges D : ge Q

<sup>2</sup> brdzus Q : rdzus D

<sup>3</sup> pos D : po Q

<sup>a</sup> T: *byang chub don*, \**bodhy-arthe*.

<sup>b</sup> T adds afterwards: *rdzogs sangs rgyas kyi mthu yis ni | de dag mi 'jigs skyes gyur nas* | “Through the power of the Sambuddha, they became confident.” (\**sambuddhasya prabhāvena te babhūvur viśāradāḥ*)

<sup>c</sup> T v.5d: “Let the leader (*'dren pa*) explain to me the practice of the Bodhisattvas”. *'dren pa*, LC: *nāyaka*, *netṛ* etc, but the shape of their script is unlike that of *'prṣṭa*’.

After this sentence C<sup>3</sup> adds: “Then the prince spoke the (following) verses.”

<sup>d</sup> C<sup>3</sup> has verses starting from v.6 (inclusive). It also states in §3: “Then the prince said the (following) verses —” (爾時王子，即說頌言)

§4<sup>α</sup>

teṣām adhyāśayaṃ jñātvā<sup>1</sup> buddho jñānena cābravīt |  
yā caryā bodhisattvānām<sup>2</sup> tām<sup>3</sup> prṣṭām<sup>4</sup> kathayāmi te || [7]  
bhavet prāsādikāḥ<sup>5</sup> kṣāntyā brahmacaryopapādukaḥ<sup>6</sup> |  
<sup>a</sup>jātismaro dharmadānāj<sup>7b</sup> jānīṣvaivaṃ<sup>8</sup> kumāraka<sup>9</sup> || [8]  
dvātriṃśallakṣaṇānīha tathānuvyañjanāni ca |  
āṅgīrasena<sup>10</sup> kāyena katham sattvān sa toṣayet<sup>11</sup> || [9]

<sup>a</sup> Cf. **Siṃhapariṣcchā(sūtra)** (quoted in Śikṣ(V) 33,23-26): Siṃhapariṣcchāyām apy āha | ... (cf. v.16) ... tathā jātismarā[d] dharmadānāj jānīṣvaivaṃ kumāraka | iti | [Śikṣ seems to excerpt half of v.8 here and put it after v.16 (§7) to make his point. See §7]

Cf. Divy(V) 426,16: dharmadānaṃ dadāti jātismarapratilābhasaṃ-vartanīyam.

MV iii.462,19-20: te sarve mama puṇyena bhūyo jātismarās sadā | dānaśīlādīsaṃyuktā carantu bodhicārikāṃ ||

<sup>b</sup> ra-vipulā.

<sup>1</sup> jñā{rena}tvā Ms.

<sup>2</sup> bo{ddhi}dhisattvānām Ms.

<sup>3</sup> tā<ṃ> em. : tā Ms.

<sup>4</sup> prṣṭām em. [cf. §3, v.5] : prṣṭaḥ Ms.

<sup>5</sup> prāsādikāḥ em. : prāsādikāḥ Ms.

<sup>6</sup> [brahmacaryā-upapādukaḥ. -ā as instr. sg. see BHSG §8.42]

<sup>7</sup> dharmadānāj em. : {bhavet} dharmadānāt<sup>0</sup> Ms.

<sup>8</sup> jānīṣvaiva<ṃ> em. [de ltar shes par gyis T; Śikṣ(V) 33,26; m.c.] : jñā-nīṣveva ca Ms.

<sup>9</sup> kumāraka em. [gzhon nu T; Śikṣ(V) 33,26] : te mārakaḥ Ms.

<sup>10</sup> āṅgīrasena em. : āṅgīrasena Ms.

<sup>11</sup> sa toṣayet em. [m.c.] : santoṣayet<sup>0</sup> Ms.

<sup>α</sup> teṣām adhyāśayaṃ jñā{rena}⊙tvā buddho jñānena cābravīt<sup>0</sup> | yā ca<sup>(27b4)</sup>ryā bo{ddhi}dhisattvānām tā prṣṭaḥ ⊙ kathayāmi te || bhavet<sup>0</sup> prāsādikāḥ ⊙ kṣāntyā brahmacaryopapādukaḥ jā<sup>(5)</sup>tismaro {bhavet} dharmadānāt<sup>0</sup> jñā⊙nīṣveva ca te mārakaḥ || dvātriṃśallakṣa⊙ñānīha tathānuvyañjanāni ca | <sup>(6)</sup>āṅgīrasena kāyena katham satvā⊙n<sup>0</sup> santoṣayet<sup>0</sup> || lakṣaṇāny anubalai⊙r ddānai maitryā-nuvyañjanāni ca | <sup>(7)</sup>sarvasatvasamatvena bhaved āṅgīraso jinaḥ ||

- §4 de dag lhag bsam ye shes kyis |  
 mkhyen <sup>(27b4)</sup>nas sangs rgyas lung bstan pa |  
 byang chub sems dpa' spyod gang zhes |  
 khyod kyī<sup>1</sup> dris pa de bstan to | [7]  
 bzod pa yis ni mdzes par 'gyur |  
 tshangs par spyod<sup>2</sup> pas rdzus te skye |  
 chos kyī sbyin pas skye ba dran |  
 gzhon nu de ltar shes par gyis | [8]  
<sup>(9)</sup>gang gis sum cu rtsa gnyis mtshan |  
 dpe byad bzang po brgyad cu dang |  
 gser mdog 'dra ba'i lus 'gyur zhing |  
 de mthong sems can dga' bar 'gyur | [9]  
 sbyin pa kun gyis mtshan du 'gyur |  
 byams pas de bzhin dpe byad bzang |  
 sems <sup>(6)</sup>can kun la sems mnyam pas |  
 rgyal ba gser gyi mdog 'drar 'gyur | <sup>(Q 2a5-8)</sup> [10]

§4 <sup>(C3 593a16-19)</sup>爾時如來，了達諸行，究竟彼岸，隨問而答，  
 即說頌曰：

忍辱得端正 施蓮花化生 法施知宿命 汝當如是解

<sup>(C3 593b3-8)</sup>王子又問：

云何成妙相 具足三十二 八十隨形好 觀者樂無厭  
 世尊答曰：

由施得諸相 行慈獲隨好 等心於眾生 觀者無厭足

- §4 Having perceived their disposition through his  
 knowledge, the Buddha<sup>a</sup> said —  
 I shall tell you the inquired practice of the Bodhisat-  
 tvas. [7]

<sup>1</sup> kyī D : kyis Q

<sup>2</sup> spyod Q : spyad D

<sup>a</sup> With this passage in prose, C<sup>3</sup> adds “who has achieved the complete attainment (\*pāramitā, 彼岸).”

<sup>a</sup>lakṣaṇāny akhilair<sup>1</sup> dānair<sup>2</sup> maitryānuvyañjanāni ca |  
sarvasattvasamatvena bhaved āṅgīraso<sup>3</sup> jinaḥ || [10]

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<sup>a</sup> Cf. Karuṇāp 338,6-10: dānasambhāro bodhisattvānām sattvapari-  
pācanatayā saṃvartate | śīlasambhāro bodhisattvānām praṇidhā-  
napūryā saṃvartate | kṣāntisambhāro bodhisattvānām lakṣaṇānu-  
vyañjanaparipūryā saṃvartate |

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<sup>1</sup> <akhilair> *em.* [m.c.; cf. sbyin pa kun gyis T; cf. 諸 C; see fn.g f.p.] :  
anubalair Ms.

<sup>2</sup> dānai<r> *em.* : ddānai Ms.

<sup>3</sup> āṅgīraso *em.* : aṅgīraso Ms.

Through patience one will become fair; through a  
chaste life, born by spontaneous birth.<sup>a</sup>

From giving dharma, the recollection of former  
lives. Youth! Thus you should know. [8]

<sup>b</sup>Here how does he<sup>c</sup> have the thirty-two signs and  
likewise the minor markings<sup>d</sup>?

How would he please human beings with his lumi-  
nous body?<sup>e</sup> [9]

<sup>f</sup>Through total giving, he will have the signs<sup>g</sup>, and  
through benevolence, the minor markings.

The victor has a luminous (body) because of his  
equanimity towards all beings. [10]

<sup>a</sup> C<sup>3</sup>: “From giving, born by spontaneous generation in the lotus”. Cf. C<sup>1</sup>, C<sup>2</sup>: by chaste life and no sexual intercourse, one is reborn by spontaneous generation in the lotus, rather than through a woman’s belly.

<sup>b</sup> C<sup>3</sup> adds: “The Prince asked again”. This occurs likewise for the rest of the questions. For the reply, C<sup>3</sup> adds: “The Blessed One replied.” This occurs likewise below. From the *Siṃhapariṇcchā*(sūtra) quoted in *Śiṅṣ*(V) 6,21-27: *Āryasiṃhapariṇcchāyāṃ | siṃhena rājaku-māreṇa bhagavān prṣṭaḥ || ... bhagavān āha | ... iti |*, it is clear that the *Siṃhapariṇcchāsūtra* Śāntideva used is closer to C<sup>3</sup> on this point.

<sup>c</sup> Cf. C<sup>1</sup> and C<sup>2</sup>: “How does a Bodhisattva have thirty-two signs ...”.

<sup>d</sup> T and C add “eighty” (minor marks).

<sup>e</sup> C<sup>1</sup> and C<sup>2</sup> read: “Why do people regard the Buddha’s body insatiably?” They might read this as: \**sattvāḥ na samtoṣayeyuḥ* (in prose).

<sup>f</sup> C<sup>3</sup> adds: “The Blessed One replied.” This occurs repeatedly below, and will not be noted again.

<sup>g</sup> Ms.: ‘*anubalair dānair*’; the Pāli expression *anubalappadāna*, ‘the giving of support’, cf. PED(C) s.v. T reads ‘*sbyin pa kun*’ (“all-giving”), while C<sup>3</sup>: 諸相 (“all-marks”); this seems to suggest that a word with the meaning, ‘all’, is read between *lakṣaṇa* and *dāna*. The expression *sarvadāna* is found frequently (ex. BBh(W) 114,13 with its definition (*tatra sarvadānaṃ katamat* 114,22f.), but does not scan here. Meanwhile, *nu/kha* could be mistaken in the script.

§5<sup>α</sup>

dhāraṇī labhyate<sup>1</sup> kena samādhiḥ<sup>2</sup> kena jāyate |  
<sup>a</sup>ādeyavākyaś ca kathaṃ taṃ<sup>3</sup> brūhi me mahāmune || [11]  
<sup>b</sup>dharmakṣāntyāṃ dhāraṇī hi samādhir<sup>4</sup> dhyānacintayā |  
<sup>5</sup>sattvapralāpasambarhād<sup>6</sup> bhavaty ādeyavākyatā<sup>c</sup> || [12]

<sup>a</sup> *bha-vipulā.*

<sup>b</sup> *ra-vipulā.*

<sup>c</sup> *Cf. Buddha's lakṣaṇas in Pañcaviṃśatisāhasrikā (Conze 1964-65: 229) — (26) dīrgharātraṃ saṃbhinnapralāpavirateḥ kālavaditvāc ca siṃhahanus, tad ādeyavākyatāyāḥ pūrvanimittam.*

<sup>1</sup> *labh<y>ate em. : labhate Ms.*

<sup>2</sup> *samādhiḥ em. : sāmādhiḥ Ms.*

<sup>3</sup> *<taṃ> em. [m.c.; cf. v.7d] : jāyate Ms. [possibly influenced by v.11b above]*

<sup>4</sup> *samādhi<r> em. : samādhiṃ Ms.*

<sup>5</sup> *°pralāpa° em. [m.c.; cf. kyal pa T] : °vipralāpa° Ms.*

<sup>6</sup> *°sambarhād em. [cf. spang byas T] : °saṃbrahma Ms.*

<sup>α</sup> *dhāraṇī labhate kena sāmādhiḥ kena jāyate || ādeyavākyaś ca kathaṃ jāyate brūhi me (27b8) mahāmune || dharmmakṣāntyāṃ dhāraṇī hi samādhiṃ dhyānacintayā satvavipralāpasam̐brahma bhavaty ādeyavākyatā |*



- §5 gzungs ni gang gis thob par 'gyur |  
 gang gis ting 'dzin skye 'gyur lags |  
 gzung ba'i tshig tu gang gis 'gyur |  
 thub pa chen po<sup>1</sup> bstan tu gsol<sup>2</sup> | [11]  
 chos la <sup>(7)</sup>bzod pas gzungs rnams 'thob |  
 sems bsgoms pas ni ting 'dzin skye |  
 kyal pa'i<sup>3</sup> tshig rnams spang<sup>4</sup> byas na |  
 gzung bar 'os pa'i tshig tu 'gyur | [12] (Q 2a8-2b2)

- §5 (C3 593a20-25) 王子又問：  
 云何得成就 三昧陀羅尼 凡有所發言 皆令人信受  
 世尊答曰：  
 修心得三昧 忍獲陀羅尼 敬重於眾生 發言人信受

- §5 How does he<sup>a</sup> obtain quintessential formulation?  
 How does absorption come about in him?  
 Still how does a speech become accepted<sup>b</sup>? Great  
 Sage, do tell me about it. [11]  
 Through receptivity of the dharma [he obtains]  
 quintessential formulation; through the  
 thought on meditation, absorption.  
 Through avoiding<sup>c</sup> idle chatter among sentient be-  
 ings<sup>d</sup>, speech becomes accepted. [12]

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<sup>1</sup> po Q : pos D  
<sup>2</sup> bstan tu gsol Q : lung bstan gsol D  
<sup>3</sup> kyal pa'i D : rgyal pa'i Q  
<sup>4</sup> spang D : spyad Q

<sup>a</sup> I.e. a bodhisattva, see v.5 (§3).

<sup>b</sup> For *ādeyavākya*, see VAV 311.

<sup>c</sup> *sambarha* < *saṃ* + *√ brh*, 'tear out, pluck out'.

<sup>d</sup> T omits 'sentient beings (*sattva*)'. C<sup>3</sup> (*pada c*): "through respecting sentient beings".

**§6<sup>α</sup>**

smṛtimāñ<sup>1</sup> jāyate kena matimāṃś ca katham bhavet |  
 gatimān buddhimāṃś caiva bhavet kena mahāmune || [13]

aśaṭhaḥ<sup>2</sup> smṛtim āpnoti *matimān arthacintakaḥ*<sup>3</sup> |  
<sup>a</sup>sagauravas tu gatimān<sup>4</sup> paṇḍito dharmarakṣayā || [14]

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<sup>a</sup> na-vipulā.  
 Cf. SaddhP(W) p.265 (XIV. Bodhisattvapṛthivivarasamudgama-  
 parivarto):  
 rddhībale ca sthita aprakampitāḥ  
 suśikṣitāḥ prajñabale gatimātāḥ || v.45cd|| and  
 kṛtāñjalī sarvi sthitāḥ sagauravāḥ  
 smṛtimanta lokādhipatisya putrāḥ || v.46cd||

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<sup>1</sup> smṛtimāñ *em.* : smṛtimān<sup>0</sup> Ms.

<sup>2</sup> aśaṭhaḥ *em.* [g.yo med pas T; 無諂 C] : asatvaḥ Ms.

<sup>3</sup> <matimān artha>cintakaḥ [*m.c., cf. v.13b; don la sems pas blo gros*  
 ldan T] *em.* : cintakaḥ Ms.

<sup>4</sup> gatimān *em.* [cf. chos spyod T; also v.13c] : matimān<sup>0</sup> Ms.

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<sup>α</sup> smṛtimān<sup>0</sup> jāyate ke<sub>(28a)</sub>na matimāṃś ca katham bhavet<sup>0</sup> gatimān<sup>0</sup>  
 buddhimāṃś caiva bhavet<sup>0</sup> kena mahāmune || asatvaḥ smṛtim āp-  
 noti cintakaḥ sagauravas tu <sub>(2)</sub>matimān<sup>0</sup> paṇḍito dharmmarakṣayā

§6 dran dang ldan par ji ltar 'gyur |  
 thub pa ji ltar blo gros ldan |  
 ji ltar chos spyod 'gyur <sup>(28a)</sup>ba lags |  
 skyes bu dam pa mkhas cis 'gyur | [13]  
 g.yo med pas ni dran ldan 'gyur |  
 don la sems pas<sup>1</sup> blo gros ldan |  
 gus dang bcas pas chos spyod 'gyur |  
 chos kyi mtshan nyid rtogs pas<sup>2</sup> mkhas | [14] <sup>(Q 2b2-3)</sup>

§6 (C3 593a26-b2) 王子又問：  
 云何得正念 具足智慧生 如法而修行 堅固不可壞  
 世尊答曰：  
 不諂得正念 巧觀智慧生 尊重所修行 護法心堅固

§6 How does he become mindful? And how may he be  
 intelligent?  
 Still how, Great Sage,<sup>a</sup> may he be imbued with prac-  
 tices<sup>b</sup> and be comprehending?<sup>c</sup> [13]  
 He who has no falsehood attains mindfulness; he  
 who reflects on *meaning*<sup>d</sup> becomes intelligent.  
 He who is full of respect is imbued with practices;  
 through protecting dharma<sup>e</sup> (he becomes)

<sup>1</sup> pas D : pa Q

<sup>2</sup> pas D : pa Q

<sup>a</sup> T reads: *skyes bu dam pa* = *satpuruṣa*, *supuruṣa*, *sajjana* (MVy 1605; LC s.v.)

<sup>b</sup> *gatimat*. T: *chos spyod*, normally translated for *dharmacaryā* (cf. MVy 902), or *dharmacarita* (MAVBh 107).

<sup>c</sup> C<sup>3</sup> (*pada* cd): “[How can he achieve] practicing as taught in Dharma; [How can he be] solid (*\*dhṛtimat?*, cf. BCSD s.v.) and indestructible?”

<sup>d</sup> C does not read ‘*artha*’. C<sup>1</sup> and C<sup>2</sup> do not have a parallel context. C<sup>3</sup> reads 巧觀; 觀 = *cinta(ka)*, 巧 can mean “skillful, right, correct”, or was simply added as a parallel to the Chinese verse structure.

<sup>e</sup> *Dharmarakṣa*, likewise C<sup>3</sup>. T reads: *chos kyi mtshan nyid*, *\*dharmala-*

**§7<sup>α</sup>**

saṃmukho<sup>1</sup> lokanāthānāṃ karmaṇā kena jāyate |  
 praśnārthān<sup>2</sup> ṛcchate<sup>3</sup> tāṃ ~<sup>4</sup> bodhisattvo viśāradaḥ ||  
 [15]

<sup>a</sup> na jātu dharmadānasya karoty āvaraṇaṃ<sup>5</sup> yataḥ |  
 tenāsau labhate kṣipraṃ lokanāthaiḥ samāgamam || [16]

- <sup>a</sup> Siṃhapariṣcchā(sūtra) (quoted in Śikṣ(V) 33,23-25): Siṃhapariṣcchāyāṃ apy āha |  
 na jātu dharmadānasya antarāyaṃ karoti yaḥ |  
 tenāsau labhate kṣipraṃ lokanāthehi saṃgamam || tathā ... cf. §4, v.8cd.  
 Cf. Samādh(V) XVIII Daśānuśaṃsāparivarta, v.41 (p.166):  
 yo hi dānaṃ dadāty agraṃ dharmadānam amatsarī |  
 daśa tasyānuśaṃsā vai lokanāthena bhāṣitāḥ ||

- <sup>1</sup> sa<ṃ>mukho *em.* : samukho Ms.  
<sup>2</sup> °ārthān *em.* : °ārthāṃ Ms.  
<sup>3</sup> ṛcchate *em.* [m.c.] : ṛcchati Ms.  
<sup>4</sup> [possibly tāṃ<ś ca>. In any case, acc. pl. tān]  
<sup>5</sup> āvaraṇaṃ *em.* [bar chad T; 障礙 C] : ācaraṇaṃ Ms.

- <sup>α</sup> samukho lokanāthānāṃ karmmaṇā kena jāyate | praśnārthāṃ  
 ṛcchati tāṃ bodhisattvo viśārada<sub>(28a3)</sub>ḥ na jātu dharmadānasya  
 karoty āca<sup>α</sup>raṇaṃ yataḥ | tenāsau labhate kṣipraṃ <sup>α</sup> lokanāthaiḥ  
 samāgamam ||

wise<sup>a</sup>. [14]

- §7 'jig rten mgon <sup>(28a2)</sup>po'i spyan sngar ni |  
 las gang gis ni skye bar 'gyur |  
 'jig rten mgon gyi mngon sum du |  
 zhu ba zhu bar ji ltar 'gyur | [15]  
 gang zhig chos kyi sbyin pa la |  
 nam yang bar chad mi byed pa |  
 de ni des na myur rab tu |  
 'jig rten mgon dang phrad par <sup>(3)</sup>'gyur | [16] <sup>(Q 2b3-4)</sup>

- §7 <sup>(C3 593b15-20)</sup>王子又問：  
 由何等業行 得生諸佛前 能請微妙義 唯願如來說  
 世尊答曰：  
 於諸法施中 不曾為障礙 因此故恒得 值遇諸如來
- §7 Through what deed is a Bodhisattva born in the pre-  
 sence of the lords<sup>b</sup> of the worlds,  
 ask them the requirements with confidence?<sup>c</sup> [15]  
 Because he never obstructs to the one who is giving  
 dharma,  
 therefore he quickly achieves a meeting with the  
 lords of the worlds. [16]

*kṣaṇa*, cf. Yokoyama 1996: s.v. *chos kyi mtshan nyid*; AS(H) 610; AAVi(A) 224. For the connection of *dharmalakṣaṇa* and *pañḍit*, *buddhiman*, 'wise', the example can be found in the expression: *dharmalakṣaṇajñāna*.

<sup>a</sup> C<sup>3</sup> *d pada*: by protecting dharma his mind becomes solid (cf. fn above): \**dhṛtimān dharmarakṣayā*.

T: *rtogs pas mkhas*, cf. MVy 2893: 'dzangs pa or mkhas pa = *pañḍita*; 2894: *mkhas pa 'am rtogs pa* = *vicakṣaṇaḥ*.

<sup>b</sup> Ms and C<sup>3</sup> are in the plural; T in the singular.

<sup>c</sup> T (*pada d*, similar to *pada a*): "when (having) direct encounter with the lord of the worlds". C<sup>3</sup> (*pada d*): "Let the Tathāgata explain to me".

**§8<sup>a</sup>**

varjayaty akṣaṇaṃ<sup>1</sup> kena kena gacchati sadgatiṃ<sup>2</sup> |

<sup>a</sup>kenāpramatto<sup>3</sup> bhavati yatra yatropapadyate || [17]

<sup>b</sup>śrāddho 'kṣaṇaṃ<sup>4</sup> varjayati<sup>c</sup> sadgatiṃ<sup>5</sup> yāti śīlavān |

śūnyatāṃ<sup>6</sup> bhāvayen nityam apramatto vidhīyate<sup>7d</sup> || [18]

**§9<sup>b</sup>**

karmaśuddhir bhavet kena mārāpāśair<sup>8</sup> na badhyate |

<sup>a</sup> bha-vipulā.

<sup>b</sup> Simḥapariṣcchāsūtra (*quoted in Śikṣ(V) 6,20; Śikṣ(B) 5,13*): tathā Simḥapariṣcchāyāṃ — śraddhayā kṣaṇaṃ akṣaṇaṃ varjayati ity uktam. [Note: Śikṣ<sup>c</sup> om.; but Śikṣ<sup>d</sup> 5a3 (Śikṣ<sup>q</sup> 5b8): seng ges zhus pa'i mdo las kyang, dad pas mi khom spang bar 'gyur]

Cf. MV ii.358,5: śīlaṃ śuci niṣevitvā varjati sarvaakṣaṇaṃ |

<sup>c</sup> bha-vipulā.

<sup>d</sup> Cf. MMK 239,9-13 (*about śūnyatā and apramatta*): yathoktam Anavataptahradāpasamkramaṇasūtre |

yaḥ pratyayair jāyati sa hy jāto

no tasya utpādu sabhāvato 'sti |

yaḥ pratyayādhīnu sa śūnya ukto

yaḥ śūnyatāṃ jānati so 'pramattaḥ || iti

But Śālis(G) 116,24-28 calls this Āryacandrapradīpasūtre.

<sup>1</sup> akṣaṇaṃ *em.* [m.c.; cf. 諸難 C] : akṣaṇena Ms.

<sup>2</sup> sadgati<m> *em.* [bzang 'gror T; 善趣 C] : saṅgati Ms.

<sup>3</sup> °āpramatto *em.* [v.18d; bag T; 無放逸 C] : pramatto Ms.

<sup>4</sup> 'kṣaṇaṃ *em.* [m.c.; cf. 諸難 C] : akṣaṇena Ms.

<sup>5</sup> sadgatiṃ *em.* : saṅgatiṃ Ms.

<sup>6</sup> śūnyatā<m> *em.* : śūnyatā Ms.

<sup>7</sup> vidhīyate *em.* [vi-√ dhā, passive] : vidhiyate Ms.

<sup>8</sup> °pāśair [bdud kyi snyis T; 魔網 C<sup>3</sup>] : °pāpe Ms.

<sup>a</sup> varja<sub>(28a4)</sub>yaty akṣaṇena kena kena gacchati ◎ saṅgati | kena pramatto bhavati yatra ◎ yatropapadyate || śrāddho akṣa<sub>(5)</sub>ṇena varjayati saṅgatiṃ yāti ◎ śīlavān<sup>0</sup> | śūnyatā bhāvayen nityaṃ ◎ apramatto vidhiyate ||

<sup>b</sup> karmaśu<sub>(28a6)</sub>ddhir bhavet<sup>0</sup> kena mārāpāpe na ◎ badhyate | dharmavyasananirmukto bo◎dhisatva<ḥ> kathaṃ bhavet<sup>0</sup> || karmaśu<sub>(7)</sub>r adhimokṣad vīn māravarṣaṇaṃ yathāvādī tathākārī dharmavyasanavarjakaḥ ||

§8 gang gis mi khom spong bar 'gyur |  
 gang gis bzang 'gror mchi bar 'gyur<sup>1</sup> |  
 skye ba kun tu skye ba na |  
 bag mchis par ni ji ltar 'gyur | [17]  
 dad pas mi khom spong bar 'gyur |  
 tshul khrims kyis ni bzang 'gror 'gro |  
 stong pa nyid <sup>(28a4)</sup>ni bsgom byas na |  
 rtag tu bag dang ldan par 'gyur | [18] <sup>(Q 2b4-6)</sup>

§8 (C3 593b21-26) 王子又問：  
 云何離諸難 而生於善趣 云何世世中 性常無放逸  
 世尊答曰：  
 淨信離諸難 持戒生善趣 由修習於空 所生無放逸

§8 How does he avoid inopportune birth; how does he  
 go to a blissful realm?  
 How is he attentive wherever he is born? [17]  
 He who has faith avoids inopportune birth; he who  
 is endowed with moral conduct goes to a  
 blissful realm.  
 If he should cultivate emptiness, he shall be estab-  
 lished as attentive. [18]

§9 thub pa byang chub sems dpa' rnam |  
 ji ltar las rnam dag par 'gyur |  
 ji ltar bdud kyi snyis mi thogs |  
 ji ltar chos kyis phongs<sup>2</sup> 'gyur spong | [19]  
 rnam par grol bas las rnam <sup>(28a5)</sup>'dag<sup>3</sup> |  
 brtson 'grus kyis ni bdud 'dul 'gyur |  
 ci smras de<sup>4</sup> bzhin byed<sup>5</sup> pas ni |

<sup>1</sup> bar 'gyur Q : 'gyur lags D

<sup>2</sup> phongs D : 'phongs Q [MVy 6956 gives two options]

<sup>3</sup> 'dag D : bdag Q

<sup>4</sup> de Q : di D

<sup>5</sup> byed D : byas Q

dharmavyasananirmukto bodhisattvaḥ<sup>1</sup> kathaṃ bhavet ||  
[19]

<sup>a(4)</sup>adhimokṣāt<sup>2</sup> <sup>3</sup>karmaśuddhir<sup>4</sup> vīriyān<sup>5</sup> māradaḥṣaṇam<sup>6</sup> |  
yathāvādī tathākārī dharmavyasanavarjakah || [20]

### §10<sup>a</sup>

brahmasvaro bhavet kena kalaviṅkarutasvaraḥ |  
nānādhimuktikān sattvān kathaṃ toṣayate mune<sup>7</sup> || [21]

<sup>b</sup>brahmasvaraḥ<sup>8</sup> satyavākyaḍ apāruṣyeṇa sasvaraḥ |<sup>c</sup>

<sup>a</sup> ra-vipulā.

<sup>b</sup> ra-vipulā.

<sup>c</sup> Cf. BBh(W) 380,17-19 (BBh(D) 262,22-23): satyavāditayā priyavāditayā kālādharmavāditayā ca brahmasvaratāṃ pratilabhate.

AKBh(P) 25,20-21: yat tarhi prajñaptiśāstre uktaṃ — pāruṣyavirateḥ subhāvitatvād brahmasvaratā mahāpuruṣalakṣaṇaṃ nirvarttata iti.

Divy(V) 426,21: vādyadānaṃ dadāti brahmasvaranirghoṣavipāka-pratilābhasaṃvartanīyaṃ.

<sup>1</sup> °satva<ḥ> Ms.

<sup>2</sup> adhimokṣāt *em.* : adhimokṣad Ms.

<sup>3</sup> °śu<ddhi>r *em.* [’dag T; 淨業 C<sup>3</sup>] : °śur Ms.

<sup>4</sup> adhimokṣāt karmaśuddhir *em.* [m.c.] : karmmaśur adhimokṣad Ms. [’karmaśuddhir adhimokṣād’ does not scan. ‘adhimokṣa’ is supported by C<sup>3</sup>, but T: nmaṃ par grol ba, \*vimukta]

<sup>5</sup> vī-riyā>n *em.* [brtson ’grus kyis T; 精進 C<sup>3</sup>; BHS see fn. f.p.] : vīn Ms.

<sup>6</sup> °dhaṣaṇam *em.* [cf. ’dul T; 摧伏 C<sup>3</sup>] : °varṣaṇam Ms.

<sup>7</sup> mune *em.* : munih Ms.

<sup>8</sup> °svar{e}aḥ Ms.

<sup>a</sup> brahmasvaro bhavet<sup>0</sup> kena kalaviṅkarutasvaraḥ | nānā<sup>(8)</sup>dhimuktikān<sup>0</sup> satvān<sup>0</sup> kathaṃ toṣayate munih | brahmasvar{e}aḥ satyavākyaḍ apāruṣyeṇa sasvaraḥ || nānādhimuktiṃ toṣayatya abhi<sup>(28b)</sup>-nnām api bhidyate ||



chos kyis phongs<sup>1</sup> pa spong bar 'gyur | [20] (Q 2b6-7)

§9

(C3 593c4-9) 王子又問：

云何淨業成 魔網不能羅 而於世世中 為眾之所愛  
世尊答曰：

勝解成淨業 精進摧伏魔 如說而修行 所生令眾愛

§9

How can his deeds become purified; how is he not  
bound by the snares of Māra<sup>a</sup>?  
How can a Bodhisattva<sup>b</sup> escape from the calamity of  
the dharma?<sup>c</sup> [19]

Through zealous adherence his deeds become purified; from energetic striving<sup>d</sup> he overcomes Māra.  
He who acts in such a way as he says averts the calamity of the dharma.<sup>e</sup> [20]

§10

ka la ping ka'i sgra snyan dang |  
tshangs pa'i dbyangs 'drar ji ltar 'gyur |  
thub pa mos pa sna tshogs kyi |  
sems (28a6) can rnam ni gang gis dga' | [21]

<sup>1</sup> phongs D : 'phongs Q [MVy 6956 gives two options]

<sup>a</sup> The expression *mārapāsābaddhānām* is found in SVPPS 5,6; 127,3. Cf. Yokoyama 1996 gives *mārapāśa*: *bdud kyi zhags pa*; cf. LV(H) 453, fn.53: *bdud kyi shags pa*

For Pāli commentarial definition, Spk i.171,19-21: "*mārapāsenā*"ti *kilesapāsenā*. "*ye dibbā ye ca mānusa*"ti *ye dibbā kāmagaṇasaṅkhātā mānusa kāmagaṇasaṅkhātā ca mārapāsa nāma atthi ...*

<sup>b</sup> T: Bodhisattva is in the plural and adds '*thub pa*' (\**muni*); C<sup>3</sup> has no '*bodhisattva*'.

<sup>c</sup> v.19cd: C<sup>3</sup> — "How can he be loved by all in every life-span".

<sup>d</sup> Here the MIndic form *vīriyāt* (*svarabhakti* for *vīryāt*, cf. BHSG §§3.102-103) must be read. For *vīryāt*, the meter would be one syllable short; or possibly \**vīryena mārādharaṣaṇam*, but this violates the rule that even *pādas* should not start with *x--*. The ending -*ān* of *vīriyāt* suggests a *saṃdhi* was read by the scribe, *vīriyāt-māra*° > *vīriyān māra*°.

<sup>e</sup> C<sup>3</sup> reads (*pada* d): "he will be loved wherever he is born."

<sup>a</sup>nānādhimuktīm<sup>1</sup> toṣeti<sup>2</sup> <sup>b</sup>sambhinnām<sup>3</sup> api bhidyate ||  
[22]

### §11<sup>a</sup>

kathaṃ bhavati dīrghāyur alpābādhaḥ kathaṃ bhavet |  
abhedyaparivāraś<sup>4</sup> ca kathaṃ bhavati<sup>5</sup> mahāmune || [23]

<sup>c</sup>bhavaty ahiṃsro dīrghāyur alpābādho<sup>6</sup> 'viiṃsayā<sup>7</sup> |  
abhedyaparivāraś<sup>8</sup> ca bhinnānām apy abhedataḥ || [24]

<sup>a</sup> ma-vipulā.

<sup>b</sup> Cf. BBh(W) 68, 19-20: mṛṣāvādapaiśunyapāruṣyasambhinnapralā-  
paśabdāḥ ...

<sup>c</sup> ma-vipulā.

Cf. *similar concept in Ratnāv(H) verse I.14ab: hiṃsayā jāyate 'lpāyur  
bahvābādho vihiṃsayā.*

<sup>1</sup> °ādhimuktīm<s> *em.* [bahuvrīhi referring to sattvān, cf. sems can T] :  
°ādhimuktīm Ms.

<sup>2</sup> toṣeti *em.* [m.c.; cf. BHSG §3.62] : toṣayaty Ms.

<sup>3</sup> <sam>bhinnām *em.* [cf. kyal pa'i tshig dang phra ma T; 綺言兩舌 C;  
cf. BBh(W)] : abhinnām Ms. [cf. v.24d]

<sup>4</sup> °parivāraś *em.* [m.c.; g.yog 'khor T; 眷屬 C; expression found in MVy  
6329; MV i.198,5; ii.2,2; Śikṣ(V) 157,17] : °parikaraś Ms.

<sup>5</sup> [bhavati = bhoti, metre requires to scan as -~; for the MIndic form  
'bhoti' quoted in Śikṣ, cf. §15, fn.a; BHSG p.224a.]

<sup>6</sup> alpābādho *em.* : alpābādhaś Ms.

<sup>7</sup> <'viiṃsayā> *em.* [m.c.; mi 'tshe bas T; 除他憂 C; MVy 1943] : om. Ms.

<sup>8</sup> <abhedyaparivāraś> *em.* [g.yog 'khor rnam ni mi phyed 'gyur T; 得  
難壞眷屬 C] : om. Ms.

<sup>a</sup> kathaṃ bhavati dīrghāyur alpābādhaḥ kathaṃ bhavet<sup>0</sup> | abhedya-  
parikaraś ca kathaṃ bhavati mahāmune || bhavaty ahiṃsro dīr-  
ghā<sup>(28b2)</sup>yur alpābādhaś ca bhinnānām apy abhedataḥ ||

bden par smras pas tshangs pa'i dbyangs |  
 ngag rtsub spangs pas sgra snyan 'gyur |  
 kyal pa'i tshig dang phra ma rnams |  
 spangs pas sems can dga' bar 'gyur | [22] (Q 2b7-3a1)

§10 \* 王子又問：

云何得梵音 迦陵頻伽聲 云何令世間 見者皆歡喜  
 世尊答曰：

誠言獲梵音 迦陵由軟語 離綺言兩舌 見者皆歡喜

§10 How can he have a Brahma-voice<sup>a</sup> [and] a voice of  
 the note of the Kalaviṅka bird?

How does he please beings of manifold inclinations,  
 Great Sage? [21]

From speaking the truth [he has] a Brahma-voice;  
 through non-reproach, the same sound [as  
 the bird]<sup>b</sup>.

He (who) avoids idle talk<sup>c</sup> pleases those of manifold  
 inclinations. [22]

§11 ji ltar tshe ring 'gyur ba lags |  
 bro nad nyung bar ji ltar <sup>(28a7)</sup> 'gyur |  
 rnam par 'dren pa gang gis na |  
 g.yog 'khor rnams ni mi phyed 'gyur | [23]

<sup>a</sup> Brahma-voice: i.e. a voice like the one to be heard in the Brahma-heaven. For *brahmasvarakalaviṅkarutasvara(tā)* as one of the *tathāgatasya dvātriṃśanmahāpuruṣalakṣaṇāni*, see AVS 53f. (no.26), Hōbō-girin p.134 (s.v. bonnon); BHSD s.v. *lakṣaṇa*, esp. no.28. For *catuṣṣaṣṭyākāro brahmasvararutaghoṣāvāgvikalpāḥ*, cf. Laṅkā(N) 142,1 f.

<sup>b</sup> *Sasvara*. T: *sgra snyan* = *susvara* (LC), 'having a beautiful voice' MW. This possibly reads better than Ms. *sasvara*.

<sup>c</sup> T: *kyal pa'i tshig*, \**sambhinnapralāpa* (Yokoyama 1996, s.v. *tshig kyal pa*; AS(H) ii.422 = AS(P)53,12 & AS<sup>D</sup> 85b2, AS<sup>Q</sup> 101b1). C<sup>3</sup> 綺語 = \**sambhinnapralāpa*, cf. BCSD 2842.

T and C<sup>3</sup> add \**piśuna*, *piśunya*, 'slander' (*phra ma* T; 兩舌 C). Note: *api* has the same beginning in script as *piśuna*.

**§12<sup>a</sup>**

arthāḥ<sup>1</sup> kena smṛdhyanti<sup>2</sup> kena bhogair na hīyate |  
maheśākhyo<sup>3</sup> bhavet kena<sup>4</sup> yatra yatropapadyate || [25]

arthasiddhir alobhena<sup>5</sup> bhogasiddhir amatsarāt |  
<sup>a</sup>anīrṣayā maheśatvaṃ <sup>6b</sup>nirmānāgragataḥ<sup>7</sup> sadā || [26]

<sup>a</sup> Cf. MKV 39,7-12: katamat karma maheśākhyasaṃvartanīyam. uc-  
yate. anīrṣyā. amātsaryam. paralābhena tuṣṭiḥ ... sarvamaheśā-  
khyakuśalamūle bodhicittotpādanam.

<sup>b</sup> Cf. Mahābhārata 7.73.30ab: vimānāgragatā devā brahmaśakrapuro-  
gamāḥ.

<sup>1</sup> arthāḥ Ms.

<sup>2</sup> s<a>mṛdhyanti *em.* : {smṛdhyantai} smṛddhanti Ms.

<sup>3</sup> maheśākhyo *em.* : maheśākhyā Ms.

<sup>4</sup> bhavet kena [*m.c.*; cf. pattern in §7] : kena bhavati Ms.

<sup>5</sup> alobhena *em.* [*m.c.*] : avalobhena Ms.

<sup>6</sup> nirmānā° *em.* [謙下 C] : nirmmanā° Ms. [-ā as instr. sg. see BHS §8.42]

<sup>7</sup> °āgragataḥ *em.* [尊貴 C] : °āśrāggataḥ Ms. [a mistake due to similar script ś/g]

<sup>a</sup> arthāḥ kena {smṛdhyantai} smṛddhanti kena bhogair nna hīyate |  
maheśākhyā kena bhavati yatra yatro<sup>(28b3)</sup> papadyate || arthasiddhir  
avalo<sup>o</sup>bhena bhogasiddhir amatsarāt<sup>o</sup> | anī<sup>o</sup>rṣayā maheśatvaṃ  
nirmmanāśrāggata<sup>(4)</sup>ḥ sadā ||

gsod pa mi byed tshe ring 'gyur |  
 mi 'tshe bas ni nad nyung 'gyur |  
 mi 'thun pa dag bsdums<sup>1</sup> byas na |  
 g.yog 'khor rnams ni mi phyed 'gyur | [24] (Q 3a1-2)

§11 <sup>+</sup> 王子又問:

(C3 593c10-15) 云何得長壽 獲少病之身 感難壞眷屬 願牟尼宣說  
 世尊答曰:  
 不害得長壽 除他憂少病 諍訟使和安<sup>a</sup> 得難壞眷屬

§11 How does he have a long life; how can he have little illness?

How can he have a loyal following, Great Sage<sup>a?</sup> [23]

The harmless has a long life; *through not injuring* he has little illness.

From unifying the disunited, *he will have a loyal following.* [24]

§12 don rnams ji ltar 'grub 'gyur <sup>(28b)</sup>lags |  
 gang gis longs spyod mi nyams 'gyur |  
 gang dang gang du skye ba der |  
 dbang chen grags par ji ltar 'gyur | [25]

chags pa med pas don rnams 'grub |  
 ser sna med pas longs spyod 'phel |  
 gang dang gang du skye<sup>2</sup> ba der |  
 phrag dog med pas <sup>(2)</sup>dbang cher grags | [26] (Q 3a2-4)

§12 (C3 593c16-21) 王子又問

云何得財富 資具無損減 於世所生 成就大威德  
 世尊答曰  
 不嫉獲財富 無慳資具增 謙下成尊貴 有威德自在

<sup>1</sup> bsdums D : sdums Q

<sup>2</sup> skye D : skyes Q

<sup>a</sup> 安 Kr : 合 FMSY

<sup>a</sup> T reads: "Leader" (*rnam par 'dren pa*; \*vināyaka, LC).

**§13<sup>a</sup>**

divyaṃ<sup>1</sup> cakṣuḥ katham bhavati<sup>2</sup> śrotram<sup>3</sup> divyaṃ<sup>4</sup> tathai-  
 va<sup>5</sup> ca |  
 cittotpattim<sup>6</sup> ca sattvānām jānīte kena nāyaka<sup>7</sup> || [27]  
 dīpena labhate cakṣuḥ śrotram vādyena śudhyati<sup>8</sup> |  
 cittotpattijñatā<sup>9</sup> jñānād evaṃ eṣāṃ samudbhavaḥ || [28]

<sup>1</sup> divya<ṃ> *em.* [cf. *śrotram divyaṃ below*] : divya° Ms.

<sup>2</sup> [bhavati = bhoti *MIndic*, see v.23d]

<sup>3</sup> śrotra<ṃ> *em.* : śrotra° Ms.

<sup>4</sup> divya<ṃ> *em.* : °divya Ms.

<sup>5</sup> <ta>taiva *em.* [cf. ji ltar 'thob T; 云何得成就 C] : thaiva Ms.

<sup>6</sup> cit<t>o° *em.* [see below] : cito° Ms.

<sup>7</sup> nāyaka *em.* : nāyakaḥ Ms.

<sup>8</sup> śudhyati *em.* : śuddhyati Ms.

<sup>9</sup> °jñatā *em.* [m.c.] : °jñātā Ms.

<sup>a</sup> divyacakṣuḥ katham bha°vati śrotradivya thaiva ca | citotpa°-  
 ttiñ ca satvānām jānīte kena <sup>(28b5)</sup>nāyakaḥ || dīpena labhate ca°-  
 kṣuḥ śrotram vādyena śuddhyati | ci°ttotpattijñatā jñānād eva<sup>(6)</sup>-  
 m eṣāṃ samudbhavaḥ ||

§12 How does wealth increase; how does he not lose possessions?

How does he become distinguished wherever he is born? [25]

Through non-greed<sup>a</sup> he attains wealth; from non-covetousness he attains possessions.

By non-envy<sup>b</sup>, distinguishment; through being without pride he is always in the uppermost.<sup>c</sup> [26]

§13 ji ltar lha yi<sup>1</sup> mig 'thob 'gyur |  
lha yi<sup>2</sup> rna ba ji ltar 'thob |  
sems can 'chi 'pho skye ba dag |  
'dren pa gang gis 'tshal bar 'gyur | [27]  
mar me byin pas mig 'thob 'gyur |  
rol mo'i sgra yis rna ba 'dag |  
'chi 'pho skye shes ye shes <sup>(28b3)</sup>kyis |  
de dag de ltar 'grub par 'gyur | [28] <sup>(Q 3a4-5)</sup>

§13 <sup>(C3 593e28-594a4)</sup>王子又問  
云何得成就 天眼及天耳 云何能了知 種種眾生心  
世尊答曰  
施燈感天眼 奉樂成天耳 遠離於二邊 故獲他心智

§13 How does the eye become divine; likewise how does the ear become<sup>d</sup> divine?

<sup>1</sup> lha yi D : lha'i Q

<sup>2</sup> lha yi D : lha'i Q

<sup>a</sup> C<sup>3</sup> reads: "non-envy (\*anīṣayā) of another's success".

<sup>b</sup> Ms: anīṣayā, instr. of \*an-īṣā, though more common: īṣyā, cf. MW. also SarvadhN 155, fn.139; Ratnāv(T) verse i.17d 'īṣayā', while Ratnāv(H) i.17d (p.8) 'īṣayā'; BBh(D) 153,18 īṣā-paryavasthānaṃ BBh(W) 223,14 īṣyā-.

<sup>c</sup> C<sup>3</sup> (v.26c) supports the reading. T (v.26d): the same as v.25d (gang dang gang du skye ba der).

<sup>d</sup> T repeats 'thob.

§14<sup>α</sup>

ṛddhiṃ ca labhate<sup>1</sup> kena smaraṇaṃ pūrvajanmanām<sup>2</sup> |  
 kṣīyante<sup>3</sup> bodhisattvānāṃ cāśravāḥ<sup>4</sup> kena nāyaka<sup>5</sup> || [29]  
 ṛddhir<sup>6</sup> yānapradānena smṛtyabhyāsā<sup>7</sup> anusmṛtiḥ |<sup>a</sup>  
<sup>b</sup>ubhāv antau<sup>8</sup> varjayitvā saṃsprṣaty<sup>9</sup> āśravakṣayam<sup>c</sup> || [30]

<sup>a</sup> Cf. Divy(V) 426,14-16: yānaṃ dānaṃ dadāti ṛddhipādavipākaprati-  
 lābhasaṃvartanīyam. ... dharmadānaṃ dadāti jātismarapratilā-  
 bhasaṃvartanīyam.

SRKK(H) p.[35]: aśvair vicitraih satataṃ vahanti suvarṇapattrā-  
 cchuritair narendrāḥ |  
 ṛddhyā ca gacchanti sudūradeśaṃ yānapradānāt tu tad eva mar-  
 tyāḥ ||121||

Bca(P) 7.73cd: kathaṃ nāmāsvavasthāsu smṛtyabhyāso bhavediti.

<sup>b</sup> ra-vipulā.

<sup>c</sup> Cf. *Pāli expression* Vv.120, v.1187d: phusissaṃ āsavakkhayaṃ.

<sup>1</sup> <la>bhate *em.* [‘thob pa T] : bhate Ms.

<sup>2</sup> °janmanām *em.* [tshe rabs snga T; 宿命 C] : °janminām Ms.

<sup>3</sup> kṣīya<n>te *em.* : kṣīyate Ms.

<sup>4</sup> cāśravā<ḥ> *em.* : ca śravā Ms.

<sup>5</sup> nāyaka *em.* : nāyakaḥ Ms.

<sup>6</sup> ṛddhi<r> *em.* : ṛddhi Ms.

<sup>7</sup> °abhyāsād *em.* [bsgoms pas T; cf. LC goms pa; ŚrBh(D) ii.403, fn.775]  
 : °anāśād Ms.

<sup>8</sup> ubh<āv> antau *em.* [m.c.] : ubhantau Ms.

<sup>9</sup> saṃsprṣaty *em.* [reg par ‘gyur T; cf. Vv.120] : saṃsaraty Ms.

<sup>α</sup> ṛddhiṃ ca © \*\*\*\*b hate kena smaraṇaṃ pūrvajanminām |  
 © kṣīyate bodhisattvānāṃ ca <sup>(28b7)</sup>śravā kena nāyakaḥ || ṛddhi yāna-  
 pradānena smṛtyanāśād anusmṛtiḥ | ubhantau varjayitvā saṃsara-  
 ty āśravakṣayaṃ



How does he know the arising of thought<sup>a</sup> of beings,  
O Leader? [27]

Through (giving) light<sup>b</sup> he obtains the (divine) eye;  
through (giving) music<sup>c</sup> the ear becomes purified.  
From knowledge comes knowing the arising of  
thought; thus is the origination of these  
[abilities].<sup>d</sup> [28]

**§14** 'dren pa byang chub sems dpa' yi |  
zag pa gang gis bas par 'gyur |  
tshe rabs snga dran cis 'gyur lags |  
rdzu 'phrul ci yis 'thob<sup>1</sup> par 'gyur | [29]  
bzhon pa byin pas rdzu 'phrul 'thob |  
dran pa bsgoms pas rjes su dran |  
(28b4) mtha' gnyis rab tu spang byas na |  
zag pa zad par reg par 'gyur | [30] (Q 3a5-7)

**§14** (C3 593b27-c3) 王子又問  
云何獲神通 及證宿命智 能永盡諸漏 願佛為開演  
世尊答曰  
施乘得神通 教授成宿命 捨離於二邊 由是盡諸漏

**§14** How does he obtain miraculous power [and] the re-  
membrance of former lives?  
And how do the defilements of Bodhisattvas perish,  
O Leader? [29]

<sup>1</sup> 'thob D : thob Q

<sup>a</sup> C<sup>3</sup>: 'the arising thought of various beings', similar to Ms.  
§13 and §14 constitute the six *abhijñā*.

Cf. T: 'chi 'pho, 'dying and rebirth of beings', likewise C<sup>1</sup> 死生; C<sup>2</sup> 生死.

<sup>b</sup> T and C<sup>3</sup> read: "giving (*byin pa* T; 施 C) lamp(s)".

<sup>c</sup> C<sup>3</sup>: "giving music"; cf. T: "the sound of music".

<sup>d</sup> C<sup>3</sup>: "Through avoiding the two extremes (cf. v.30c.), he obtains the insight into comprehending the minds of others (*\*paracittajñāna*)."; cf. v.30c.

**§15<sup>α</sup>**

<sup>a</sup>saṃgrahaḥ<sup>1</sup> sarvadharmāṇāṃ karmanā kena jāyate |  
 priyaś ca sarvasattvānāṃ kathaṃ bhavati nāyaka || [31]  
 sarvasattvapramokṣārthaṃ cittaṃ bodhāya nāmayet |  
 eṣa saṃgrahō<sup>2</sup> dharmāṇāṃ bhavate tena<sup>3</sup> ca priyaḥ || [32]

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<sup>a</sup> Siṃhapariṣcchāsūtra (quoted in Śikṣ(V) 6,21-27): Āryasiṃhapari-  
 ṣcchāyāṃ siṃhena rājakumāreṇa bhagavān prṣṭaḥ —  
 saṃgrahaḥ sarvadharmāṇāṃ karmanā kena jāyate |  
 priyaś ca bhoti sattvānāṃ yatra yatropapadyate ||  
 bhagavān āha |  
 sarvasattvapramokṣāya cittaṃ bodhāya nāmayet |  
 eṣa saṃgraha dharmāṇāṃ bhavate tena ca priyaḥ || iti |

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<sup>1</sup> saṃgraha<ḥ> em. [cf. Śikṣ(V)] : saṃgraha Ms.

<sup>2</sup> [saṃgrahō. cf. Śikṣ(V); the long -o in saṃgraho could not become ma-vi-  
 pulā because of the cadence in the beginning: ~-~-~. Therefore the short  
 MIndic form -ō must be read, which the brāhmī script could not indicate,  
 but use the form -a (as in Śikṣ(V)) or -o. cf. BHSG §3.74; §4.32]

<sup>3</sup> bhavate tena em. [cf. quotation in Śikṣ(V); bhavaty anena is metrically  
 impossible: ×-~- as beginning in even padas.] : bhavaty anena Ms.

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<sup>α</sup> saṃgrahasarvadharmmā<sup>(a)</sup>ṇāṃ karmmanā kena jāyate || priyaś ca  
 sarvasattvānāṃ kathaṃ bhavati nāyaka sarvasattvapramokṣārthaṃ  
 cittaṃ bodhāya nāmayet<sup>o</sup> | <sup>(29a)</sup>eṣa saṃgraho dharmāṇāṃ bhavaty  
 anena ca priyaḥ ||

Through providing transport<sup>a</sup>, miraculous power [is obtained]; from the constancy of mindfulness<sup>b</sup>, the remembrance [of former living beings].  
And having abandoned both extremes, he reaches the destruction of defilements. [30]

- §15** <sup>1</sup>chos rnams thams cad bsdu ba ni |  
chos gang gis ni thob par 'gyur |  
gang dang gang du skye<sup>2</sup> ba der |  
byang chub sems dpa' dga' ba 'thob | [31]  
sems can <sup>(28b6)</sup>thams cad thar bya'i phyir |  
byang chub don du sems btud pa |  
des ni chos rnams bsdu ba 'thob |  
der ni dga' ba 'ang thob<sup>3</sup> par 'gyur | [32] <sup>(Q 3b1-2)</sup>

<sup>1</sup> [T puts §19 in front of §15 here]

<sup>2</sup> skye Q : skyes D

<sup>3</sup> thob Q : 'thob D

<sup>a</sup> *Yāna* (transport) here may be making a pun on the expression *pāda* ('foot') in *ṛddhipāda*, rather than the real content of the *ṛddhipāda*, i.e. *chanda*, *citta*, *vīrya*, *mīmāṃsā*, see AVS 30f. (no.15), AKBh(P) 383,13f.; DSP(K) 97,7-11; Pāli SN v.254; Vibh 216 etc.

Cf. C<sup>1</sup> (154c4-8; C<sup>2</sup> 155c7-11): "The prince asked the Buddha: 'How can a Bodhisattva achieve flight, (endowed with) the four miraculous powers (*ṛddhipāda*)?' ... The Buddha replied: 'A Bodhisattva is delighted in giving. He often offers wagons, horses, hinnies, elephants, camels, shoes, and boats to the Buddhas, bhikṣus and people. Therefore he obtains flight, (endowed with) the four miraculous powers.' (太子復白佛言：菩薩何因緣得飛行四神足？佛告太子：菩薩好惠布施，常持車馬驢驘象駱駝履屣及水船與諸佛比丘僧及與人民，用是故得飛行四神足。)"

<sup>b</sup> *Smṛti*. T renders *bsgoms pa*, "practice" = *bhāvitā*, *bhāvanā* (Mvy 432; 1324; 1702; 2151; 2479; similarly LC s.v.). C<sup>3</sup>: Bodhiruci translated as 教授, "handed down memoriter" (MW), referring to the teaching, closer to the Brahmanical usage of *smṛti*, cf. Modi 1936; Klaus 1992; Potter (VIII) 65.

Here I render *smṛti* as, for example, in the term *catvāri smṛtyupa-sthānāni*.

**§16<sup>α</sup>**

śikṣitvā<sup>1</sup> kīḍṛśīm<sup>2</sup> śikṣām cittam sambhāvya kīḍṛśam<sup>3</sup> |  
sarvajño jāyate śāstā tādṛśo yādṛśo muniḥ || [33]

sarveṣv eva hi sattveṣu samacittaḥ sadā bhavet |  
bhāvayitvā<sup>4</sup> samam cittam bhavet sarvābhibhūr jinaḥ<sup>5</sup> ||  
[34]

<sup>1</sup> śi<k>ṣitvā *em.* [bslab pa T] : śiṣitvā Ms.

<sup>2</sup> kīḍṛśī<m> *em.* : kīḍṛśī Ms.

<sup>3</sup> kīḍṛśam *em.* : kīḍṛśīm Ms.

<sup>4</sup> bhāv<ay>itvā *em.* [m.c., one syllable short] : bhāvitvā Ms.

<sup>5</sup> jinaḥ *em.* : nar jjinaḥ Ms. ['nar' might be mistakenly taken from ji-naḥ]

<sup>α</sup> śiṣitvā kīḍṛśī śikṣām cittam sambhāvya kīḍṛśīm | sarvajño jāyate |  
śāstā tādṛśo yādṛśo <sup>(29a2)</sup>muniḥ || sarveṣv eva hi satveṣu samacittaḥ  
sadā bhavet<sup>0</sup> | bhāvitvā samam cittam bhavet<sup>0</sup> sarvābhibhūr nar  
jjinaḥ ||

§15 (C3 594a17-22) 王子又問

云何大牟尼 為眾之所愛 攝取一切法 唯願人尊說  
世尊答曰  
勝志樂具足 不退菩提心 由此攝諸法 為眾之所愛

§15 By what deed<sup>a</sup> does he manage to attract<sup>b</sup> all the dharmas?

And how does he become dear to all beings<sup>c</sup>, O Leader? [31]

He should incline his mind towards awakening in order to emancipate all sentient beings, This is the attraction of all dharmas, and thereby he becomes dear [to all sentient beings]. [32]

§16 bslab pa ci 'dra bslabs pa dang |  
sems ni ci 'dra bsgoms pa yis |  
thub pa chen po khyod 'dra ba'i  
ston pa (7)thams cad mkhyen par 'gyur | [33]

sems can ma lus thams cad la |  
mnyam pa'i sems nyid bslabs pa dang |  
mnyam par sems ni bsgoms pas na |  
thams cad zil gnon rgyal bar 'gyur | [34] (Q 3b2-4)

§16 -- (C<sup>3</sup> no parallel)

<sup>a</sup> T translates *chos* (\**dharma*) for *karma*; C<sup>3</sup> omits.

<sup>b</sup> *Samgraha*, 'attraction, drawing in', see BHSD s.v. *saṃgraha* (and *saṃgrahavastu*): "*sattvasaṃgrahaprayukta*, 'given to attractive treatment of creatures.'" This meaning of the word seems to fit in the context of v.31.

<sup>c</sup> T (31cd) accords to the quotation of Śikṣ; *priyaś ca bhoti sattvānāṃ yatrayatropapadyate* (*gang dang gang du skye ba der | byang chub sems dpa' dga' ba 'thob*). C<sup>3</sup>: "How is the great sage (*nom. sg.* 大牟尼) dear to all sentient beings (\**katham bhavati mahāmuniḥ/nāyakah*), and (manage to) gather all the dharmas? May the Narendra (人尊, BCSD) explain."

**§17<sup>αa</sup>**

kena jātiṣu sarvāsu bodhicittaṃ na riñcati<sup>1</sup> |  
 svapnāntaragataś cāpi kiṃ punar yadi jāgrataḥ || [35]  
 yeṣu grāmeṣu deṣeṣu nivāsanagareṣu vā |  
 samādāpayate<sup>2</sup> bodhau tena cittaṃ<sup>3</sup> na riñcati || [36]

<sup>a</sup> Śikṣ(V) 33,28-32 (Śikṣ(B) 53,8-13): tathātraiva | [*Siṃhapariṣcchā mentioned in 33,23*]

bodhicittaṃ na riñcati tena sarvāsu jātiṣu |  
 svapnāntare 'pi taccittaṃ kiṃ punar yadi jāgrataḥ ||  
 āha |  
 yeṣu viratisthāneṣu grāmeṣu nagareṣu vā |  
 samādāyati bodhāya tena cittaṃ na riñcati ||

<sup>1</sup> riñcati *em.* [v.36d; Śikṣ; 'dor T; 壞 C] : yujyati Ms.

<sup>2</sup> samādāpayate *em.* [m.c.] : samādāpayati Ms. [m.c. requires verb ending -te for -ti, cf. BHSG §3.61]

<sup>3</sup> ci<t>taṃ *em.* : citaṃ Ms.

<sup>α</sup> kena jātiṣu sarvāsu bodhi<sub>(29a3)</sub>cittaṃ na yujyati | svapnāntaragata-  
 ◎ś cāpi kiṃ punar yadi jāgrataḥ || yeṣu ◎ grāmeṣu deṣeṣu nivāsa-  
 nagare<sub>(4)</sub>ṣu vā samādāpayati bodhau te◎na citaṃ na riñcati |

- §16** <sup>a</sup>Having trained in what kind of precept, having cultivated what (state of) mind,  
does he become an omniscient teacher such as the sage? [33]

He should always be impartial towards absolutely all beings,  
having cultivated an impartial mind, he shall become the conqueror who surpasses all. [34]

- §17** skye ba kun tu byang chub sems |  
rmi lam na yang sems de ni |  
(29a) 'dor mi 'gyur na ma nyal tshe |  
smos ci 'tshal bar gang gis 'gyur | [35]  
grong dang grong khyer rnam su 'am |  
gang du gnas pa'i yul rnam su |  
byang chub la ni yang dag 'dzud |  
des na sems 'dor mi 'gyur ro | [36] (Q 3b4-5)

- §17** (C3 594a11-16) 王子又問：  
云何所生處 菩提心不壞 乃至於夢中 亦無有忘失  
世尊答曰：  
凡所遊行處 城邑聚落中 化眾趣菩提 菩提心不壞

- §17** <sup>b</sup>How does he not abandon the inspiration toward  
awakening in all lives,  
even when he is asleep, the more so when he is  
awake? [35]

In what[ever] villages, regions, cities of residence,  
he instigates (people) toward awakening;<sup>c</sup> through  
this he does not abandon<sup>d</sup> the inspiration. [36]

<sup>a</sup> All three Cs have no parallel to this paragraph.

<sup>b</sup> C<sup>1</sup> and C<sup>2</sup> do not have this paragraph.

<sup>c</sup> C<sup>3</sup>: "He causes the people to establish themselves in awakening".

<sup>d</sup> *riñcati*, cf. BHS 28.4; 227a.

**§18<sup>a</sup>** mahābalo bhavet kena<sup>1</sup> sadā sthāmnā samudgataḥ |  
durdharṣo mārakoṭībhīr yatra yatropapadyate || [37]

<sup>a</sup>dattveha<sup>2</sup> pañca sārāṇi bhītebhyo abhayaṃ<sup>3</sup> tathā |  
bhaven mahābalas tena sadā sthāmnā samudgataḥ |  
durdharṣo mārakoṭībhīr<sup>4</sup> yatra yatropapadyate || [38]

**§19<sup>b</sup>**  
kṣetrasya<sup>5</sup> sampadā<sup>6</sup> kena kena saṃghasya sampadā<sup>7</sup> |  
prabhāsampad<sup>8</sup> bhavet kena yena bābhāṣate<sup>9</sup> diśaḥ<sup>b</sup> || [39]  
†<sup>10</sup>kṣetrasya sampat praṇidhānāt saṃgrahāt saṃghasam-

<sup>a</sup> Cf. Divy(V) 426,25: pañcasāradānaṃ dadāti sarvatra jātiṣu  
mahābalavipākapratiḷābhasaṃvartanīyam |

<sup>b</sup> na-vipulā.

<sup>1</sup> ke{na kadā}ṇa Ms.

<sup>2</sup> dat<t>ve° *em.* [byin T] : tatve° Ms. [*d/t mistaken in the script*]

<sup>3</sup> [Metre requires a- to be preserved after bhītabhyo, cf. BHS §8.18]

<sup>4</sup> mārako{māra}ṭībhīr Ms.

<sup>5</sup> <kṣe>t<r>asya *em.* [m.c., cf. v.40a; zhing T; cf. 淨土 C] : tasya Ms.

<sup>6</sup> sampadā *em.* : sampadaḥ Ms.

<sup>7</sup> sampadā *em.* : sampadaḥ Ms.

<sup>8</sup> °sampad *em.* : °saṃpat° Ms.

<sup>9</sup> <bā>bhāṣate *em.* [m.c., intens., cf. lhang nger snang T] : bhāṣate Ms.

<sup>10</sup> [Ms. v.40a does not scan, nor with the attempt, 'kṣetrasampat praṇidhānāt'. One tentative possibility I can think of is: 'kṣetrasya praṇidhānena'.]

<sup>a</sup> mahābalo bhavet° © ke{na kadā}ṇa sadā sthāmnā samudga<sup>(29a5)</sup>taḥ  
| durddharṣo mārakoṭībhī°r yatra yatropapadyate || tattveha pañ-  
ca © sārāṇi bhītebhyo 'bhayaṃ tathā | <sup>(6)</sup>bhaven mahābalas tena  
sadā sthā°mnā samudgataḥ | durddharṣo mārako{mā°ra}ṭībhīr  
yatra yatropapadyate |

<sup>b</sup> ta<sup>(29a7)</sup>sya sampadaḥ kena kena saṃghasya sampadaḥ || prabhāsaṃ-  
pat° bhavet° kena yena bhāṣate diśaḥ | kṣetrasya saṃpat° praṇi-  
dhānāt° saṃgrahā<sup>(8)</sup>t° saṃghasampadaḥ | datvā ratnavitānaṃ tu te-  
na bhāṣante diśaḥ



§18 gang dang gang du skye bar yang |  
 ji<sup>(29a2)</sup> ltar stobs ni cher<sup>1</sup> 'gyur zhing |  
 rtag tu mthu yis 'phags pa dang |  
 bdud rnams bye bas mi tshugs 'gyur | [37]  
 'dir ni snying po lnga byin zhing |  
 skrag la mi 'jigs byin na ni |  
 gang dang gang du skye bar<sup>2</sup> yang |  
 des ni stobs ni cher<sup>3</sup> 'gyur te |  
 rtag tu mthu yis<sup>(3)</sup> 'phags pa dang |  
 bdud rnams bye bas mi tshugs so | [38] <sup>(Q 3b5-7)</sup>

§18 <sup>(C3 593c22-27)</sup> 王子又問：  
 云何獲大力 眾魔不能害 威勢常超勝 唯願人尊說  
 世尊答曰：  
 恒施上味食 恐怖令安隱 由斯得大力 威勢常超勝

§18 How can he become exceedingly strong, always accomplished with strength,  
 unconquerable by ten million Māras wherever he is born? [37]

Here he should give the five (potent) essences, likewise embue the frightened ones with courage, he shall become exceedingly strong; thus always accomplished with strength,  
 unconquerable by ten million Māras wherever he is born.<sup>a</sup> [38]

§19<sup>b</sup> gang gis zhing ni phun sum tshogs |  
 cis ni dge 'dun phun sum tshogs |  
 gang gis phun sum tshogs 'od 'gyur |

<sup>1</sup> cher Q : che D

<sup>2</sup> skye bar D : skyes par Q

<sup>3</sup> cher Q : che D

<sup>a</sup> The answer is half a verse longer than usual.

<sup>b</sup> This passage in T is found before §15.

padā<sup>1</sup> |  
dattvā<sup>2</sup> ratnavitānaṃ<sup>3</sup> tu tena bābhāsate<sup>4</sup> diśaḥ || [40]

## §20<sup>a</sup>

śrutvaivaṃ bodhisattvānāṃ caryāvyākaraṇaṃ tathā |  
sammukho lokanāthasya tuṣṭo 'bhūt<sup>5</sup> sa nṛpātmajaḥ || [41]  
siṃhaḥ<sup>6</sup> saha<sup>7</sup> sahāyais taiḥ prāñjalir<sup>8</sup> vākyam abravīt |  
yā caryaiśā<sup>9</sup> vinirdiṣṭāsyāṃ<sup>10</sup> śikṣiṣyāmahe mune<sup>11</sup> || [42]  
smitaṃ prāviṣkarod<sup>12</sup> buddho 'nekakṣetrāvabhāsakam |  
aprākṣīc<sup>13</sup> cājito buddhaṃ<sup>14</sup> — smitaṃ kiṃ te<sup>15</sup> vibho kṛ-  
tam || [43]

<sup>1</sup> °sampadā *em.* : °sampadaḥ Ms.

<sup>2</sup> dat<t>vā *em.* : datvā Ms.

<sup>3</sup> °vitāna<m> *em.* : °vitāna Ms.

<sup>4</sup> <bā>bhāsate *em.* : bhāṣate Ms.

<sup>5</sup> <'>bhūt *em.* : bhūt<sup>0</sup> Ms.

<sup>6</sup> <siṃhaḥ> *em.* [m.c., two syllables short; cf. v.55b for siṃha/siṃgha and here saṃgha confusion; seng ge T; 王子 C] : saṃgha<sup>o</sup> Ms.

<sup>7</sup> <saha> *em.* [dang lhan cig tu T] : *om.* Ms. [omission of similar script, sahāya]

<sup>8</sup> prāñjali<r> *em.* [m.c., beginning with × ~ ~ not allowed] : prāñjali<sup>o</sup> Ms.

<sup>9</sup> °aiśā *em.* : eṣāṃ Ms.

<sup>10</sup> vinirdi<ṣṭā>syāṃ *em.* [bstan pa 'di la ni T] : vinirdiṣyāṃ Ms.

<sup>11</sup> mune *em.* [m.c.] : mahāmune Ms.

<sup>12</sup> prāviṣkarod *em.* : prāviskarod Ms. [MIndic augmentation omitted, see BHSG §32.2]

<sup>13</sup> aprākṣīc *em.* [zhes zhus T; 白佛言 C] : adrākṣīc Ms.

<sup>14</sup> bu{ddho}ddhaṃ Ms.

<sup>15</sup> te *em.* [m.c.] : tena Ms.

<sup>a</sup> śrutvaivaṃ bodhisattvānāṃ caryāvyākaraṇaṃ tathā sammukho lokanā<sup>(29b)</sup>thasya tuṣṭo bhūt<sup>0</sup> sa nṛpātmajaḥ || saṃghasahāyais taiḥ prāñjalivākyam abravīt<sup>0</sup> | yā caryā eṣāṃ vinirdiṣyāṃ śikṣiṣyāmahe mahāmune<sup>(2)</sup> || smitaṃ prāviskarod buddho 'nekakṣetrāvabhāsakam | adrākṣīc cājito bu{ddho}ddhaṃ smitaṃ kiṃ tena vibho kṛtam || prṣṭas caivaṃ samāno hi<sup>(3)</sup> sambuddho 'jitaṃ abravīt<sup>0</sup> || mayā◎jita nibodha tvaṃ yasyārthe smitaṃ kṛtam ◎ ||

gang gis phyogs bcur lhang nger gda' | [39]  
 smon lam gyis ni phun sum zhing |  
 bsdu bas dge 'dun phun <sup>(29a5)</sup>sum tshogs |  
 'dir ni rin chen gdugs phul bas |  
 phyogs bnur lhang nger snang bar 'gyur | [40] <sup>(Q 3a7-3b1)</sup>

§19 (C3 594a5-10) 王子又問：

云何得淨土 及以眾圓滿 獲隨體圓光 功德海當說  
 世尊答曰：

由願得淨土 忍力眾成就 施眾妙寶帳 得周遍圓光

§19 How is a (Buddha) field<sup>a</sup> accomplished, how is an  
 assembly of people obtained?

And how can he possess radiance so that (all) direc-  
 tions<sup>b</sup> are resplendent with light<sup>c</sup>? [39]

†From aspiration he accomplishes a field†, through  
 attraction he obtains an assembly.

But by providing a jeweled canopy, through this  
 (all) directions are resplendent with light. [40]

§20 byang chub sems dpa'i<sup>1</sup> spyod pa de |  
 'jig rten mgon gyis mngon sum du |  
 lung bstan pa 'di thos nas su |  
 seng ge'i<sup>2</sup> yid ni dga' bar 'gyur | [41]  
 seng ge grogs dang lhan cig tu |  
 'di skad kyi ni tshig <sup>(29a4)</sup>smras te |  
 spyod pa bstan pa 'di la ni |  
 bdag cag rjes su bslab par bgyi | [42]  
 de nas sangs rgyas 'dzum mdzad de |

<sup>1</sup> dpa'i D : dpa' Q

<sup>2</sup> seng ge'i Q : seng ge D

<sup>a</sup> C<sup>3</sup> reads: "pure land".

<sup>b</sup> Cf. T: 'in ten directions (*phyogs bcur*)'.

<sup>c</sup> C<sup>3</sup> reads '*bhāṣate*' ('speaks'), and translates (*pada d*): "Let the Im-  
 peccable One (*\*guṇasāgara*) explain this (to me)."

prṣṭaś caivaṃ samāno hi sambuddho 'jitaṃ abravīt |  
 mayājita nibodha tvaṃ yasyārthe 'tra<sup>1</sup> smitaṃ kṛtaṃ ||  
 [44]

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<sup>1</sup> <'tra> *em.* [m.c.; cf. 'dir T] : *om.* Ms.

stong gsum po yang g.yos gyur nas |  
 ma pham<sup>1</sup> pas ni sangs rgyas la |  
 ci zhig slad du 'dzum mdzad pa | [43]  
 thub chen lung bstan gsol zhes zhus |  
 (s)de skad zhu ba zhus pa dang |  
 ma pham<sup>2</sup> pa la sangs rgyas kyis |  
 'di skad ces ni bka' stsal to |  
 gang gi phyir ni 'dzum mdzad pa |  
 ma pham nga las 'dir nyon cig | [44] (Q 3b7-4a2)

**§20** (C3 594a23-28) 爾時王子與諸大眾，聞是偈已咸作是言：如佛所說此諸妙行，我等從今盡當修學。是時如來即現微笑，放大光明遍照無量無邊世界，於是彌勒菩薩白佛言：世尊，以何因緣現此微笑，願為宣說斷除疑惑。爾時佛告彌勒菩薩摩訶薩言：

**§20** <sup>a</sup>Having thus heard the detailed description of the practice of the Bodhisattvas, in front of the lord of the world, the son of the king was pleased. [41]

Together with the company, Siṃha<sup>b</sup> made this statement with hands folded in respect<sup>c</sup>—  
 “We shall undertake this practice which was declared, O Sage!” [42]

The Buddha manifested a smile illuminating numerous fields<sup>d</sup>.

<sup>1</sup> pham D : 'pham Q

<sup>2</sup> pham D : 'pham Q

<sup>a</sup> V.41 is omitted in C<sup>3</sup>; From v.42 until the end, the text is in prose in C<sup>3</sup>.

For the content of §20f. and their parallels found in *Sukhāvātīvyūha* texts, see §1 fn.

<sup>b</sup> C<sup>3</sup> adds: “after hearing (what the Buddha said)”.

<sup>c</sup> *prāñjalir* omitted in T.

<sup>d</sup> T (*pada* b): “the triple thousand world system was shaken.” (\**trisāhasraṃ ca kampitaṃ*), see v.54b.

**§21<sup>a</sup>**

<sup>a</sup>asīti koṭyo buddhānāṃ niyutāni<sup>1</sup> ca dvādaśa<sup>2</sup> |  
<sup>b</sup>ebhiḥ samagrair bodhyartham sarve te pūjitāḥ<sup>3</sup> purā ||  
 [45]

dīpaṃkaram upāharya<sup>4</sup> maharṣiṃ<sup>5</sup> dvipadottamam<sup>6</sup> |  
 paripācitā<sup>7</sup> mayā<sup>8</sup> caite<sup>9</sup> yadā siddhipradāyakāḥ || [46]

<sup>a</sup> ma-vipulā.

<sup>b</sup> ma-vipulā.

<sup>1</sup> niyutāni *em.* [khrag khrig T; 那由他 C] : niṣutāni Ms. [mistake from y/ṣ similarity]

<sup>2</sup> °daśa *em.* : °daśaḥ Ms.

<sup>3</sup> pūjitā<ḥ> *em.* : pūjitā Ms.

<sup>4</sup> upāha<r>ya *em.* [m.c.; tshun chad T, see LC s.v.; ] : upahāya Ms.

<sup>5</sup> maharṣiṃ *em.* : maharṣā Ms.

<sup>6</sup> °ottamam *em.* : °ottamā Ms.

<sup>7</sup> [pari° = ३०]

<sup>8</sup> mayā *em.* [cf. nga yis T] : māyāś Ms.

<sup>9</sup> caite *em.* [m.c.] : caiva te Ms.

<sup>a</sup> asīti koṭyo buddhānāṃ ni<sub>(29b4)</sub>śutāni ca dvādaśaḥ | ebhiḥ sa◉magrair bodhyartham sarve te pūjitā purā ◉ dīpaṃkaram upahāya maharṣā dvi<sub>(6)</sub>padottamā paripācitā mā◉yāś caiva te | yadā siddhipradāyakā◉ḥ ||

Ajita then asked the Buddha — “Why, Lord, did you smile?”<sup>a</sup> [43]

Thus being asked, the perfectly enlightened one then replied to Ajita —

Ajita! Listen to the reason why I smiled here. [44]

§21 sangs rgyas bye ba brgyad cu dang |  
gzhan yang khrag khrig phrag bcu<sup>1</sup> la |  
byang chub don du 'dus nas ni |  
mi yi<sup>2</sup> <sub>(29a6)</sub> 'dren pa rnams la mchod | [45]  
rdzogs pa'i sangs rgyas rkang gnyis mchog |  
mar me mdzad pa tshun chad du |  
bram ze'i khye'u 'di dag rnams |  
nga yis yongs su smin par byas | [46] <sub>(Q 4a2-4)</sub>

§21 <sub>(C3 594a28-b2)</sub> 善男子，此王子等五百同友，皆於往昔為求無上正等菩提，恭敬供養十那由他八十億諸佛，而我往在然燈佛時，作婆羅門子成熟於彼。

§21 Eighty koṭis and twelve<sup>b</sup> *niyutas* of Buddhas, all those have been worshipped in former times by all these (Simha etc.) for the aim of awakening. [45]

After having offered<sup>c</sup> *Dīpaṃkara*, the great sage<sup>d</sup>, the most excellent of human beings, these (five hundred) were ripened by me when they were showing promise of success.<sup>e</sup> [46]

<sup>1</sup> bcu D : cu Q

<sup>2</sup> mi yi D : mi'i Q

<sup>a</sup> T adds a half verse more: “Is the great sage going to give a prophecy?” Thus the question was asked.” C<sup>3</sup> adds: “Let (the Blessed One) explain this to me to remove my doubt.”

<sup>b</sup> C<sup>3</sup>: ten *niyutas*.

<sup>c</sup> *Upāharya*. Cf. T: *tshun chad*, \**upādāya*, ‘after’

<sup>d</sup> T: *rdzogs pa'i sangs rgyas*, \**sambuddha* (LC s.v.).

<sup>e</sup> T (*pada* c,d): “These Brahmin youths (\**ete brāhmaṇamāṇavāḥ* for v.46d) were brought to me for ripening”. C<sup>3</sup>: “I was a Brahmin

**§22<sup>a</sup>**

adhunānāgate 'py<sup>1</sup> ete ṣaṣṭi koṭī maharṣiṇām<sup>2</sup> |  
 maitreyādīn<sup>3</sup> samabhyarcya bhaviṣyanti vināyakāḥ<sup>4</sup> || [47]  
 mahāprabhāsanāmnā<sup>5</sup> vai bhāvī<sup>6</sup> kalpaḥ<sup>7</sup> suśobhanaḥ |  
 tatraikasminn<sup>8</sup> amī kalpe bhāvino dvipadottamāḥ || [48]  
 jñānaketu<sup>9</sup> dhvaja<sup>10</sup> caiṣām ekaṃ nāma bhaviṣyati |  
 yo vyūhaś cāmitābhasya sa evaiṣām bhaviṣyati || [49]

<sup>1</sup> <'>pi *em.* : pi Ms.

<sup>2</sup> [-inām *gen. pl.* see BHSG §10.203]

<sup>3</sup> maitreyādīn *em.* [bzung nas T; 等 C; cf. JN s.v.] : maitrey{o}ābhyām Ms.

<sup>4</sup> vināyakāḥ *em.* : vināyakāḥ Ms.

<sup>5</sup> °prabhāsa° *em.* [m.c.] : °prabhāso Ms.

<sup>6</sup> bhāvī *em.* : bhāvām Ms.

<sup>7</sup> kalpa<ḥ> *em.* : kalpa Ms.

<sup>8</sup> °aikasmin<n> *em.* : °aikasmin Ms.

<sup>9</sup> °ketu° *em.* [tog T] : °keto° Ms.

<sup>10</sup> °dhva<ja>ś *em.* [rgyal mtshan T; 幢 C] : °dhvaṃ Ms.

<sup>a</sup> adhunānāgate py ete ṣaṣṭi <sup>(29b6)</sup>koṭī maharṣiṇām maitrey{o}ā◎-  
 bhyām samabhyarcya bhaviṣyamti vināyakāḥ ◎ || mahāprabhāso  
 nāmnā vai bhā<sub>(7)</sub>vām kalpasuśobhanaḥ | tatraikasmin amī kalpe  
 bhāvino dvipadottamāḥ | jñānaketodhvaṃ caiṣām ekaṃ nāma {||}  
 bhaviṣyati || yo vyūha<sub>(8)</sub>ś cāmitābhasya sa eva eṣām bhaviṣyati |



§22 snang ba che zhes bya ba yi |  
 bska! pa mdzes pa 'byung 'gyur te |  
 de dag bska! pa gcig de la |  
 (7)rnams par 'dren par 'gyur ba ste | [48]  
 ye shes tog gi rgyal mtshan zhes |  
 'jig rten 'dren pa rnams su 'gyur |  
 'od dpag med kyi bkod pa ltar |  
 de dag gi yang de 'drar 'gyur | [49]  
 byams pa nas ni bzung nas su |  
 bska! pa sum brgya tshang bar ni |  
 de yi bar du dus (29b)kun tu |  
 rtag tu sangs rgyas phrad par 'gyur | [47] (Q 484-6)

§22 (C3 594b2-9) 然彼諸人於未來世彌勒佛等諸世尊前，恒受化生親承供養，如是奉事十億如來滿三百劫。其最後佛號無邊智善學諸法，時無邊智佛，知彼諸人心之欲樂，各隨所應，為授阿耨多羅三藐三菩提記，同於安樂光嚴劫中成等正覺，皆號智慧幢相，此諸佛刹所有莊嚴，亦如西方無量壽國等無差別。

§22 Now and in the future these [men] will become Vi-  
 nāyakas [i.e. Buddhas]  
 after making venerable obeisance to sixty koṭīs of  
 great sages beginning with Maitreya.<sup>a</sup> [47]  
 There will truly come the extremely splendid Kalpa  
 (period), Great Splendour by name.  
 Within this one Kalpa, these [men] will become the

youth and brought them to ripen”.

<sup>a</sup> T puts v.47 after v.49, and reads not quite the same: “For all the duration of the entire three hundred kalpas beginning from Maitreya, they shall always meet the Buddhas.”

C<sup>3</sup>: “These shall be born spontaneously in front of, and make venerable obeisance to one thousand million Tathāgatas, starting from Maitreya, for the entire three hundred kalpas.”

§23<sup>α</sup>

ye caiṣāṃ bodhisattvānāṃ nāmaṃ<sup>1</sup> śroṣyanti kevalam<sup>2</sup> |  
 na teṣāṃ saṃśayo bodher<sup>3</sup> nāpi tadgatito bhayaṃ || [50]  
 śrutvā vyākaraṇaṃ<sup>4</sup> cedam yo 'dhimuktim<sup>5</sup> kariṣyati |  
 trailokye nāsti tat puṇyaṃ yat tasya<sup>6</sup> sadṛśaṃ bhavet ||  
 [51]

<sup>1</sup> [nāmaṃ, *BHS form acc. sg., cf. BHS §17.10; Skt. nāma*]

<sup>2</sup> kevala<m> *em.* : kevala Ms.

<sup>3</sup> bodher *em.* : bodhir Ms.

<sup>4</sup> vyākaraṇaṃ *em.* : vyākaraṇa{ṃ}ñ

<sup>5</sup> <'dh>imukt<i>ṃ *em.* [mos pa T; cf. 信解 C] : vimuktaṃ Ms. [*dh/v mistaken*]

<sup>6</sup> <t>asya *em.* [de dang T] : asya Ms.

<sup>α</sup> ye caiṣāṃ bodhisattvānāṃ nāmaṃ śroṣyanti kevala | na teṣāṃ saṃśayo bodhir nnāpi tadgatito <sup>(30a)</sup>bhayaṃ śrutvā vyākaraṇa{ṃ}ñ cedam yo vimuktaṃ kariṣyati trailokye nāsti tat<sup>0</sup> puṇyaṃ yat asya sadṛśaṃ bhavet<sup>0</sup> ||

most excellent of human beings<sup>a, b</sup> [48]

They shall have the same name Jñānaketudhvaja,  
and their land shall be exactly (like) that of Amitā-  
bha. [49]

**§23** 'di dag byang chub thob pa yi |  
ming ni gang sus thos pa rnam |  
de dag thams cad 'jig rten du |  
kun mkhyen gang zag mtshungs med 'gyur | [50]  
gang zhig lung bstan 'di thos nas |  
mos pa skyed par byed pa ni  
(29b2) 'jig rten gsum po 'di dag na |  
de dang mtshungs pa'i bsod nams med | [51] (Q 4a6-7)

**§23** (C3 594b9-11) 善男子，若有眾生聞此所說而生信解，發願當  
成大菩提者，應知是人所獲功德，於三世中無有倫匹。

**§23** Moreover, those who shall hear merely the name of  
these Bodhisattvas,  
will have neither hesitation with regard to awaken-  
ing nor fear of the path towards it.<sup>c</sup> [50]  
He who will practise zealous adherence after hear-  
ing this prophecy,<sup>d</sup>  
shall have merit unparalleled in the three worlds.

<sup>a</sup> *Dvipadottama*, T: *rnam par 'dren pa*, \**vināyaka*.

<sup>b</sup> C<sup>3</sup> reads differently: “Until the last Buddha, called \**Anantajñāna-suśikṣitasarvadharma* (? , cf. BCSD). Having understood the intention of each, the last Anantajñāna Buddha accordingly gave them the prediction of their becoming fully enlightened. They shall become Tathāgatas in the extremely splendid Kalpa.”

<sup>c</sup> T (*pada* c,d): “(all those) ... who will have matchless (*gang zag mtshungs med*, \**apratipudgala*; LC s.v.) omniscience in the world.”  
C<sup>3</sup> has no parallel of v.50.

<sup>d</sup> C<sup>3</sup> treats *vyākaraṇa* as ‘explanation, description’ (所說). After the sentence C<sup>3</sup> adds: “(and) has aspiration (\**praṇidhāna*) for the great awakening (*mahābodhi*).” Cf. Appendix I, II (C<sup>1</sup> and C<sup>2</sup>), §23: quite different from Ms.

§24<sup>a</sup>

buddhakṣetrasahasrāṇi kalpakotīśatāni yaḥ |

<sup>a</sup>sampūrya ratnair buddhebhya dadāti <sup>1</sup>bodhilipsayā<sup>2</sup> ||  
[52]

yaś ca<sup>3</sup> saṃśrutya<sup>4</sup> saddharmaṃ śraddadhyād<sup>5</sup> bodhikāra-  
ṇāt<sup>6</sup> |

<sup>b</sup>saṃkhyāṃ kalāṃ nopāyāti<sup>7</sup> yat puṇyaṃ pūrvakīrtitam ||  
[53]<sup>c</sup>

<sup>a</sup> ma-vipulā.

<sup>b</sup> ma-vipulā.

<sup>c</sup> Common comparative expression found in Sūtra 16.§2 (Āryamaitreya-pariṣcchāsūtra); likewise *Prājñāpāramitā* literature: Vajra(V) 83,8-12: asya khalu punaḥ ... paurvakaḥ puṇyaskandhaḥ śatatamīm api kalāṃ nopaiti, ... saṃkhyāṃ api kalāṃ api gaṇanām api ... na kṣamate | Similarly ASP(S) 9,40-10,6; ASP(V) 85,25-30; ASP(W) 378,3-10; KP(S) 226,§159,14-17; KP(V etc) 56,33-57,1; DBh(R) 66,k.6-67.1 (... kalāṃ nopeti saṃkhyāṃ api ...); Daśa-bh(V) 43,26-29; BBh(W) 104,6-9; BBh(D) 73,13-15.

<sup>1</sup> bodhi° *em.* [m.c.; byang chub phyir T] : buddhatva° Ms.

<sup>2</sup> °lipsayā *em.* : °lipsāyā Ms.

<sup>3</sup> ca *em.* : ce Ms.

<sup>4</sup> saṃśrutya *em.* [m.c.] : saṃśrutvā Ms. [saṃśrutvā BHS, but does not scan.]

<sup>5</sup> śraddadhyād *em.* : śrarddadhya<ā>t° Ms.

<sup>6</sup> °kāraṇā<t> *em.* : °kāraṇā Ms.

<sup>7</sup> nopāyāti *em.* : nopā{..}<yā>nti Ms.

<sup>a</sup> buddhakṣetrasahasrāṇi kalpako<sub>(30a2)</sub>tiśatāni yaḥ sampūrya ratnair buddhebhya dadāti buddhatvalipsāyā yaś ce saṃśrutvā saddharmaṃ śrarddadhya<ā>t° bodhikāraṇā | saṃkhyāṃ kalāṃ nopā<sub>(3)</sub>{..}<yā>nti yat° puṇyaṃ pūrvakīrtitam || ©

[51]

§24 gang gis bskal pa drug stong ngu |  
 sangs rgyas zhing rnams thams cad du |  
 rin chen rnams kyis bkang byas nas |  
 byang chub phyir 'dir byin pa bas | [52]  
 gang gis chos kyi rnam grangs 'di  
 (29b3) thos nas byang chub phyir 'jug na |  
 sngar smos pa yi<sup>1</sup> bsod nams kyis |  
 grangs dang char yang mi phod do | [53] (Q 4a7-4b1)

§24 (C3 59411-14) 善男子，若有人能六百劫中，恒以眾寶遍於諸<sup>a</sup>  
 刹奉施如來；若復有人聞是經典，所生善根比前功德，算數  
 校計所不能及。

§24 One person may fill a thousand<sup>a</sup> buddhafi elds with  
 jewels for a hundred *koṭi kalpas*<sup>b</sup>  
 and make offerings to the Buddhas <sup>c</sup>with the desire  
 to attain awakening<sup>c</sup>; [52]  
 another may have confidence in this true Dharma<sup>d</sup>  
 after hearing it because of [its being a]  
 cause for awakening.  
 The former mentioned merit does not reach a frac-  
 tion or a minute part [of the latter]. [53]

§25 chos 'di bshad pa'i tshe na ni |  
 'jig rten mgon po'i mthu yis ni |  
 lha rnams me tog char pa 'bebs |

<sup>1</sup> smos pa yi D : smos pa'i Q

<sup>a</sup> 於諸 Kr : 諸佛 FMSY

<sup>a</sup> T (*thams cad*) and C<sup>3</sup> (諸): "all".

<sup>b</sup> T: "six thousand *kalpas*"; C<sup>3</sup>: "six hundred *kalpas*".

<sup>c</sup> C<sup>3</sup> omits.

<sup>d</sup> *Saddharma*. T: *chos kyi rnam grangs 'di, \*eṣaṃ ... dharmaparyāyam*.

C<sup>3</sup>: 是經典, "this *sūtra*". Here '是' can correspond to a reading of 'eṣaṃ', or simply without but to make up the rhythm. Cf. if Ms. is read *yaś caiṣaṃ śrutvā*, the metre is still defective.

§25<sup>α</sup>

puṣpāṇi vavṛṣur<sup>1</sup> devās trisāhasraṃ<sup>2</sup> ca kampitam |  
<sup>3</sup>koṭiyāśīti sattvānām agrabodhau pratasthire || [54]  
 labhitvā<sup>4</sup> pañca so<sup>5</sup> 'bhijñāḥ<sup>6</sup> siṃhaḥ<sup>7</sup> śreṣṭhisutaiḥ saha |  
 buddhaṃ sampūjya<sup>8</sup> saptāhaṃ<sup>9</sup> <sup>a</sup>pravrajitāḥ<sup>10</sup> sarva eva te  
 || [55]

<sup>a</sup> v.55d *hypermetric*.

<sup>1</sup> vavṛṣur *em.* [m.c.] : vavarṣur Ms.

<sup>2</sup> °sāhasraṃ *em.* : °sāhasrañ Ms.

<sup>3</sup> koṭ<i>yā° *em.* [m.c., cf. v.45a; instr. sg. -iyā see BHSG §10.108] : koṭyā° Ms.

<sup>4</sup> labhitvā *em.* [thob nas T] : labhe Ms.

<sup>5</sup> so *em.* : sau Ms.

<sup>6</sup> <'>bhijñāḥ *em.* : bhijñāḥ Ms.

<sup>7</sup> siṃha<ḥ> *em.* [seng ge T; cf. 王子 C<sup>3</sup>] : siṃgha° Ms. [cf. v.42a for similar mistake]

<sup>8</sup> buddhaṃ sampūjya *em.* [m.c.] : sampūjya buddhaṃ Ms.

<sup>9</sup> °āhaṃ *em.* [nyin bdun T] : °āhuṃ Ms.

<sup>10</sup> pravrajitāḥ *em.* [m.c., × ~ not permissible; rab tu byung T] : prāvarjita Ms.

<sup>α</sup> puṣpāṇi vavarṣur ddevās trisāhasrañ ca ◎ kampitam | koṭyāśīti sattvānām<sub>(30a4)</sub> agrabodhau pratasthire || labhe ◎ pañca sau bhijñāḥ siṃghaśreṣṭhisu◎taiḥ saha | sampūjya buddhaṃ saptāhuṃ <sub>(5)</sub>prāvarjita sarvva eva te |

stong gsum po yang g.yos par gyur | [54]

seng ge <sup>(29b4)</sup> grogs dang bcas pa yis |

mngon par shes pa lnga thob nas |

nyin bdun bar du mchod byas nas |

bstan pa la ni rab tu byung | [55] <sup>(Q 4b1-2)</sup>

**§25** <sup>(C3 594b14-29)</sup> 說是法時，眾中八十億眾生，一時趣向阿耨多羅三藐三菩提，又此三千大千世界皆悉震動，天雨妙花。爾時王子與五百同友，聞授記已，歡喜踊躍，咸作念言：我等定當成無上覺。於是王子及諸同侶，既興供養獲五神通，即於佛前種種變現，出家為道。爾時諸菩薩摩訶薩及諸天人，所有趣向大菩提者，見彼王子與諸同友，隨眾所樂示現神變，皆大歡喜咸作是言：師子王子所問疑惑，如來法王悉為除斷，如是世尊不可思議，如來正法及能信受，乃至果報不可思議，如來功德無量無邊，於一切法靡不明達，為世導師度未度者，普能遍於十方世界，悉已了知三世諸法，誰有智者，得聞如是生安樂處功德之聚，而不發起猛利信樂趣求菩提。

**§25** The gods rained flowers; the triple thousand (world) was shaken.

Eighty *koṭis* of beings advanced toward the uppermost awakening.<sup>a</sup> [54]

Having obtained the five higher spiritual faculties, this *Siṃha* together with the most excellent youths,<sup>b</sup>

<sup>a</sup> T does not have a parallel to Ms. v.54cd. For v.54ab, T reads: "When this dharma was taught, through the power of the lord of the world, (the gods rained ...)."

After v.54, C<sup>3</sup> adds: "Then the prince and his five hundred friends were pleased after hearing the prophecy. They thought, 'We shall surely obtain the ultimate awakening.'

<sup>b</sup> v.55: the sequence of the event portrayed in C<sup>3</sup> — *sampūjya* (既興供養), then (*labhitvā*) *abhijñāḥ* (獲五神通), afterwards adds: "and manifested themselves various miracles (\**prātihārya*, cf. BCSD 3543)",

**§26<sup>α</sup>**

samādhīn dhāraṇīś<sup>1</sup> caiva sarve te lebhire kṣaṇāt |  
 sattvārthaṃ sampupūrṣanto<sup>2</sup> buddhadharmanidarśanāt ||  
 [56]

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<sup>1</sup> dhāraṇīś *em.* : dhāraṇīñ Ms.

<sup>2</sup> sampu-<pū>rṣanto *em.* [*cf.* Daśa-bh(R)] : sampurkṣānto Ms.

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<sup>α</sup> samādhī◎n<sup>0</sup> dhāraṇīñ caiva sarve te lebhire kṣa◎ṇāt<sup>0</sup> || satvār-  
 thaṃ sampurkṣānto <sub>(30a6)</sub> buddhadharmanidarśanāt<sup>0</sup> ||



all of them honoured the Buddha for seven days and  
went forth from home.<sup>a</sup> [55]

**§26** de dag kun gyis ting 'dzin thob<sup>1</sup> |  
zad mi shes pa'i gzungs kyang thob |  
sems can rnams kyi don byed de |  
sangs rgyas<sub>(29b5)</sub> chos la 'dzud<sup>2</sup> par byed | [56]<sub>(Q 4b2-3)</sub>

**§26** — (C<sup>3</sup> no parallel)

**§26** All at once<sup>b</sup> they obtained absorptions and quintes-  
sential formulations,  
wishing to fulfill the welfare of sentient beings<sup>c</sup>  
through the exhibition<sup>d</sup> of the dharma of  
the Buddha. [56]

<sup>1</sup> thob Q : 'thob D

<sup>2</sup> 'dzud D : 'jug Q

the last: *pravrajitāḥ* (出家為道).

<sup>a</sup> C<sup>3</sup> adds a long passage describing the thoughts and reactions of the audience of the bodhisattvas and gods who were not mentioned in §1.

<sup>b</sup> *Kṣaṇāt*, 'at once, instantly'. Cf. T: *zad mi shes pa'i gzungs*, \**akṣaya samādhi* (LC s.v.); As for \**akṣaya* refers to *samādhi*, see also the expression in BCSD p.784a: 無盡禪定 *akṣayo nāma samādhiḥ*.

<sup>c</sup> T: *sems can rnams kyi don byed*, \**sattvārthakriyā(-adhiṣṭhāna; -sīle sthitāḥ)*, see Yokoyama 1996, s.v.; *sattvārthe ... karoti*, Āloka 98, §256; similarly AAVi(A) 99,26 (*sattvānām arthaṃ kartukāmasya*); ADSP(C 1974) 93,7 & fn.3.

<sup>d</sup> *Nidarśana*, BHSD: "exhibition (of skill or powers)". T: *'dzud par byed*, \*-*niveśanāt*, 'through entering into (the dharma of the Buddha)'.

**§27<sup>α</sup>**

<sup>a</sup>idaṃ hy avocad bhagavāṃs tuṣṭaḥ<sup>1</sup> siṃho nṛpātmajaḥ |  
sarve sadevalokā<sup>2</sup> hi<sup>3</sup> abhyanandan muner vacaḥ || [57]

siṃhapariṣcchā<sup>4</sup> mahāyānasūtraṃ caturdaśamaṃ<sup>5</sup> sam-  
āptam.

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<sup>a</sup> *bha-vipulā.*

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<sup>1</sup> t{e}uṣṭaḥ Ms.

<sup>2</sup> <sa>devalokā *em.* [m.c.] : devaloke Ms.

<sup>3</sup> hi [metre requires 'hi' to be scanned without samdhi.] *em.* : hy Ms.

<sup>4</sup> [added -nāma- ? Cf. Sūtra 12,\$6; 13,\$9; 17,\$13]

<sup>5</sup> caturdaśa<ma>ṃ *em.* : caturddasaṃ Ms.

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<sup>α</sup> idaṃ hy a©vocad bhagavāṃs t{e}uṣṭaḥ siṃho nṛpā©tmajaḥ sarve  
devaloke hy abhya<sub>(30a7)</sub>nandan muner vacaḥ ||××|| siṃhapariṣcchā-  
mahāyānasūtraṃ caturddasaṃ samāptam ||××||

§27 chos kyi rnam grangs 'di bstan pa na sems can bye  
 ba phrag brgyad cu byang chub mchog la zhugs so | bcom  
 ldan 'das kyis de skad ces bka' stsal nas | seng ge grogs  
 dang bcas pa dang | lha dang | mi dang | lha ma yin dang |  
 (6) dri zar bcas pa'i 'jig rten yi rangs<sup>1</sup> te | bcom ldan 'das kyis  
 gsungs pa la mngon par bstod<sup>2</sup> do || (Q 4b3-4)

§27 (C3 594b29-c1) 佛說是經已，師子王子等五百同友歡喜奉行。

§27 <sup>a</sup>Thus said the Blessed One. The prince Siṃha was  
 pleased.

All [men]<sup>b</sup> and the world of gods<sup>c</sup> were delighted by  
 the words of the sage. [57]

The fourteenth Mahāyānasūtra, 'the inquiry of Siṃha', is  
 complete.

<sup>1</sup> yi rangs D : yid rangs Q

<sup>2</sup> bstod D : stod Q

<sup>a</sup> T adds before the text: "When this discourse of dharma was  
 taught, eight hundred million beings attained ultimate awaken-  
 ing."

<sup>b</sup> Cf. v.55d, possibly referring to Siṃha's companion. C<sup>3</sup>: "the prince  
 Siṃha and five hundred companions."

<sup>c</sup> T: "the world of gods together with human beings, anti-gods (*asura*) and *gandharva*".

## Appendix I

### (C<sup>1</sup>) Taishō vol.12, no.343

佛說<sup>1</sup>太子刷護經一卷<sup>2</sup>

西晉三藏竺法護譯

**§1** <sup>(153c16-20)</sup>佛在羅閱祇耆闍崛山中時，與千二百比丘，菩薩萬二千人，優婆塞優婆夷，諸天王梵釋，及無央<sup>3</sup>數人民鬼神龍，皆來俱會，阿闍世王太子，名為刷護，從國中與群臣長者子五百人，

**§2** <sup>(153c20-22)</sup>各持黃金華蓋，出羅閱國，相隨出至佛所，持黃金華蓋上佛已，却叉手持，頭面著地為佛作禮訖竟，皆叉手住。

**§3** <sup>(153c22-27)</sup>阿闍世王太子刷護白佛言：願欲問事，如佛肯說者當問，不肯者不敢問，佛言：在所問事。

太子白佛言：菩薩何因緣得顏頰<sup>4</sup>端正？何因緣不入女人腹中，於蓮華中化生？何因緣能自知前世宿命之事？願佛大恩，當為我曹說之。

**§4** <sup>(153c2-154a10)</sup>佛告太子：能忍辱不怒者，後生即為人姝好，不淫洩<sup>5</sup>不與女人交通，若壽欲終時，人生一歲一月及七日者，後世生，便自知宿命無數世以來之事。

太子白佛言：菩薩何因緣，身有三十二相？何因緣有八十種好？何因緣人民有見佛身者，視之無厭極？

佛告太子：本為菩薩時，好惠布施種種雜物，與諸佛菩薩及師父母人民，在所來索用，是故得三十二相。菩薩當有慈心，哀念十方人民及蜎飛蠕動之類，如視赤子，皆欲令度

<sup>1</sup> 佛說 Kr : om. FMSY

<sup>2</sup> 一卷 Kr : om. FMSY

<sup>3</sup> 央 KrMY: 鞅 FS

<sup>4</sup> 頰 Kr : 貌 FMSY

<sup>5</sup> 淫洩 KrM : 姪姪 FS : 姪洩 Y

脫，用是故得八十種好，菩薩見怨家父母，心適等無有異，用是故，人民見佛<sup>1</sup>視之無厭極。

**S5** (154a10-17) 太子復白佛言：菩薩何所因緣，知深經智慧及陀羅尼行？何因緣知三昧定意得安隱？何因緣佛所說皆快善，其有聞者皆歡喜信受<sup>2</sup>？佛告太子：菩薩惠書信受諷誦學，用是故知深經智慧，得陀羅尼行，菩薩常惠專心正<sup>3</sup>意，用是故，得三昧安隱，菩薩所說，皆至誠不欺，用是故，所語人民皆信向，聞者莫不歡喜者。

**S6** (154a17-22) 太子復白佛言：菩薩何因緣學經聞佛語人民皆信？何因緣知經律儀法？何因緣孝順隨佛教不犯？佛告太子：菩薩世世不諛諂，用是故，學經聞佛語悉知不忘，菩薩入深經，不恐不怖，用是故，得經律，便知儀法，菩薩世世敬佛敬經敬師敬父母，用是故得智慧。

**S7** (154a22-26) 太子復白佛言：菩薩何因緣世世生佛邊？何因緣問<sup>4</sup>佛歎經曉知中慧？佛告太子：菩薩世世見人說經，不中壞亂，不呵之，用是故，得生佛邊，菩薩數歎深經，用是故知中慧<sup>5</sup>。

**S8** (154a26-b2) 太子復白佛言：何因緣不生惡處？何因緣生天上？何因緣不貪愛欲？佛告太子：菩薩世世，信佛信經信比丘僧，用是故，不生八惡處，菩薩持戒不缺，用是故，生天上，菩薩知經法本空，用是故，不貪愛欲。

**S9** (154b2-9) 太子復白佛言：菩薩何因緣身所行口所言心所念皆淨潔？何因緣魔不能得其便？何因緣不敢誹謗佛？不敢誹謗經？不敢誹謗比丘僧？佛告太子：菩薩侍佛，惠學經，愛比丘僧，用是故，得淨潔，菩薩晝夜行道，精進不懈，用是故，魔不能得其便。菩薩所語，皆至誠，用是故，眾人不敢

<sup>1</sup> 佛 FKrM：是 SY

<sup>2</sup> 受 Kr：向 FMSY

<sup>3</sup> 正 Kr：定 FMSY

<sup>4</sup> 問 Kr：聞 FMSY

<sup>5</sup> 慧 Kr：慧法 FMSY

誹謗佛，不敢誹謗經道，不敢誹謗比丘僧。

**§10** (154b9-14) 太子復白佛言：菩薩何因緣好高聲如梵天聲？何因緣有八種音？何因緣知眾人所念皆悉能報？佛告太子：菩薩世世至誠不欺，用是故，好高聲如梵天聲。菩薩世世不惡口，用是故，得八種音。菩薩世世不兩舌不妄語，用是故，眾人所念，悉能報故<sup>1</sup>。

**§11** (154b14-20) 太子復白佛言：何因緣得壽命長？何因緣身得無疾病？何因緣家室和順相愛，不令他人別離？佛告太子：不殺生者，用是故，後生為人師<sup>2</sup>壽命長，不持刀杖<sup>3</sup>擊人，用是故，後生為人，得無疾病，見人有變鬪，意行和解令歡喜，用是故，後生為人，他人不能得別離。

**§12** (154b20-c3) 太子復白佛言：菩薩何因緣，多得財物珍寶<sup>4</sup>，有不離<sup>5</sup>？何因緣不亡財物，不為人所劫盜？何因緣得尊者得<sup>6</sup>高？佛告太子：不貪他人財物者，用是故，後生為人得富樂，意布施不慳貪，用是故不亡財物，物益增多，見人富樂得錢財，心不嫉妬，不自貢高，用是故，後生得高尊。

**§13** (154b26-c3) 太子復白佛言：何因緣能得天眼洞視？何因緣得天耳徹聽？何因緣能知世間人民死生之事？佛告太子：用好熹然燈於佛前，以是故，後生為人，得天眼洞視，好熹持倡伎樂於佛寺前，用是故，後生為人，得天耳徹聽，菩薩熹定意，入三昧得禪，用是故，知世間死生之變。

**§14** (154c3-12) 太子復白佛言：菩薩何因緣得飛行四神足？菩薩何因緣念知前世無數劫以來之事？菩薩何因緣得三活佛便般泥洹？佛告太子：菩薩好熹布施，常持車馬驢騾象駱駝<sup>7</sup>履

<sup>1</sup> 故 Kr : om. FMSY

<sup>2</sup> 師 Kr : 即 FMSY

<sup>3</sup> 杖 FKrSY : 仗 M

<sup>4</sup> 寶 Kr : 寶富 FMSY [sic! 寶富(FMSY) reads better: 多得財物珍寶, 富有不離]

<sup>5</sup> 離 Kr : 難 FMSY

<sup>6</sup> 者得 Kr : om. FMSY

<sup>7</sup> 駱駝 Kr : 駝駝 FMSY

屣及水船，與諸佛比丘僧及與人民，用是故，得飛行四神足，菩薩常專心，念諸佛三昧，從學慧行教人，用是故，得念前世無數劫以來之事，菩薩得阿維<sup>1</sup>越致道，以念無所復著，用是故，能斷死生之根，得佛道便般泥洹。

**§15-§18** --- (no parallel)

**§19** <sup>(154c12-18)</sup> 太子復白佛言：菩薩何因緣預<sup>2</sup>治國？何因緣預<sup>3</sup>會比丘僧？何因緣光明照十方？佛告太子：菩薩本求大願，用是故，豫得佛國，菩薩好惠布施乞與與人，慧教人民為六波羅蜜，是故後得比丘僧，菩薩慧持七寶作華蓋用上佛，用是故，得光明遍照十方。

**§20** <sup>(154c18-22)</sup> 佛為太子分別說是事，太子歡喜，及五百長者子，皆大歡喜，太子刷護復白佛言：願使我後世生者，佛所說，令我悉受得悉奉行之，皆令如願，佛便大笑，口中五色光出。

**§21** <sup>(154c22-25)</sup> 佛告彌勒菩薩言：聽我說之，太子刷護菩薩及長者子，前世皆供養百八億佛，皆行菩薩道，乃前世提和迦羅佛時，是五百人，皆是佛弟子，是我所教。

**§22** <sup>(154c25-29)</sup> 後世悉當共會，六億佛却後一劫，摩訶波羅會一劫中，五百人前後作佛，皆同一名若<sup>4</sup>那伎頭陀耶，後作佛時，當如阿彌陀佛，其國亦當如阿彌陀時等無異，國中菩薩，往來者飛行者，皆如阿彌陀佛國。

**§23** <sup>(154c29-155a1)</sup> 若有人民聞是經信喜者，皆當生阿彌陀國。

**§24-§26** --- (no parallel)

**§27** <sup>(155a1-4)</sup> 佛說是<sup>5</sup>已，太子刷護及五百長者子，諸比丘僧，比丘尼，優婆塞，優婆夷，諸天人民鬼神龍，皆大歡喜，前

<sup>1</sup> 維 Kr: 惟 FMSY

<sup>2</sup> 預 Kr: 豫 FMSY

<sup>3</sup> 預 Kr: 豫 FMSY

<sup>4</sup> 若 Kr: 偈 FMSY

<sup>5</sup> 是 Kr: 經 FMSY

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為佛作禮而去。



## Appendix II

(C<sup>2</sup>) Taishō vol.12, no.344佛說<sup>1</sup>太子和休經一卷<sup>2</sup>僧祐錄云<sup>3</sup>失譯<sup>4</sup>今附西晉錄

**§1** (155a12-15) 佛在羅閱祇國耆闍崛山中，與菩薩萬人俱<sup>5</sup>，比丘僧千二百五十人，諸優婆塞優婆夷，諸天王梵釋及人民鬼神龍，無央數共坐，阿闍世王太子，名為和休，與長者子五百人。

**§2** (155a15-18) 各持金花<sup>6</sup>繖<sup>7</sup>蓋，從羅閱國出行，與太子相隨，俱到佛所，各持<sup>8</sup>繖<sup>9</sup>蓋上佛已，各叉手，頭<sup>10</sup>面著地，為佛作禮，却住佛前。

**§3** (155a18-21) 太子叉手<sup>11</sup>白佛言：菩薩何因緣<sup>12</sup>得端正？何因緣不入女人腹中，而生蓮花中？何因緣<sup>13</sup>知<sup>14</sup>前世宿命願，佛加大恩，當為我分別說之。

**§4** (155a21-b5) 佛告太子：菩薩忍辱不瞋怒者，後世生為人端正，菩薩不姪姪<sup>15</sup>，不與女人交通者，後世生，不入女人腹

<sup>1</sup> 佛說 FKrS : *om. MY*

<sup>2</sup> 一卷 Kr : *om. FMSY* [FMSY read better]

<sup>3</sup> 云 Kr : 云安公錄中 FMSY

<sup>4</sup> 譯 FKrSY : 譯師名 M

<sup>5</sup> 俱 KrSY : *om. FM*

<sup>6</sup> 花 KrMSY : *om. F*

<sup>7</sup> 繖 Kr : 傘 FMSY

<sup>8</sup> 持 KrMSY : 將 F

<sup>9</sup> 繖 Kr : 傘 FMSY

<sup>10</sup> 頭 KrMSY : 持頭 F

<sup>11</sup> 叉手 Kr : *om. FMSY*

<sup>12</sup> 菩薩何因緣 Kr : 何因緣菩薩 FMSY

<sup>13</sup> 得端正？何因緣不入女人腹中而生蓮花中？何因緣 Kr : *om. FMSY*

<sup>14</sup> 知 Kr : 能知 FMSY

<sup>15</sup> 姪姪 FKrS : 姪洸 Y : 淫洸 M

中，便於蓮華中化生，菩薩慧持經戒教人，後世生便自知宿命無央數世之事。

太子白佛言：何因緣菩薩有三十二相？何因緣有八十種好？何因緣人民見佛身形，視之無厭極？

佛告太子：本為菩薩時，好布施與人，在所求索欲得，衣服飲食，金銀珍寶車馬，奴婢妻子，肌肉頭目，皆不逆人，無所貪惜，用是故，得三十二相，菩薩慈心哀念人民蜎飛蠕動之類，如視赤子，欲念度脫，用是故，得八十種好，菩薩見怨家，如視父母，其心適等無有異，用是故，人民見佛身形，視之無厭極。

**§5** (155b6-11) 太子白佛言：何因緣菩薩知深經智慧？何因緣知三昧安隱？何因緣佛所語，皆使<sup>1</sup>人聞者皆歡喜耶？佛告太子：菩薩慧書經諷誦學說，用是故，知深經智慧，菩薩常好定意心安，用是故，得三昧安隱，菩薩所語，皆至誠不欺<sup>2</sup>人，用是故，所語誠信，人聞者皆歡喜。

**§6-§8** --- (no parallel)

**§9** (155b11-18) 太子白佛言：何因緣菩薩身所行口所言心所念皆淨潔？何因緣魔不能得其便？何因緣眾人不<sub>不</sub>敢誹謗佛經道，不敢誹謗比丘僧？佛告太子：菩薩慧侍佛，慧經道，慧比丘僧，用是故，得淨潔。菩薩晝夜經行精進，用是故，魔不能得其便。菩薩所語，皆至誠不欺，用是故，人民不敢誹謗佛經道，不敢誹謗比丘僧。

**§10** --- (no parallel)

**§11** (155b18-24) 太子白佛言：何因緣菩薩得壽命長？何因緣得無病？何因緣家中皆和順相重，不令他人別離？佛告太子：菩薩慈心不殺生，用是故，後生得壽命長。菩薩不持刀杖<sup>3</sup>恐怖人，用是故，後世生得無病。菩薩見人有鬪變，慧行救解

<sup>1</sup> 使 K<sub>r</sub>MSY : 快 F

<sup>2</sup> 怠 F<sub>Kr</sub>S : 詒 MY

<sup>3</sup> 杖 F<sub>Kr</sub>SY : 仗 M

令和合，用是故，後世生人不別離。

**§12** (155b24-c1) 太子白佛言：何因緣菩薩易得財物，富有不難？何因緣不亡財物，人不劫盜？何因緣得尊者豪貴耶？佛告太子：菩薩智黠不愚癡，用是故，得大富不難。菩薩憙布施，不貪惜餘<sup>1</sup>者，不亡財物，見人富樂得錢財不嫉妬，用是故，得為尊者，菩薩不殺，不自貢高，用是故，得為豪貴<sup>2</sup>。

**§13** (155c1-7) 太子白佛言：何因緣菩薩得天眼洞視？何因緣天耳徹聽？何因緣得知世間生死所趣善惡耶？佛告太子：菩薩憙於佛寺中燃燈，用是故，得天眼洞視。菩薩憙持倡伎，樂佛寺中，用是故，天耳徹聽。菩薩入三昧得禪，用是故，知世間生死所趣善惡。

**§14** (155c1-7) 太子白佛言：何因緣菩薩得<sup>3</sup>飛行四神足念？何因緣菩薩得念前世無央數劫之事？何因緣菩薩得佛便絕命？佛告太子：菩薩布施，持車馬象<sup>4</sup>及與騾驢駱駝履屣與人，用是故，得飛行四神足。菩薩憙念諸佛三昧神足，從學憙教人，用是故，得念前世無央數劫之事。菩薩得佛意無所著，用是故，便<sup>5</sup>般泥洹絕命。

**§15-§18** --- (no parallel)

**§19** (155c1-7) 太子白佛言：菩薩何因緣預<sup>6</sup>治佛國？何因緣預<sup>7</sup>知後世，得比丘僧？何因緣得光明遍照十方？佛告太子：菩薩常多願，用是故，預<sup>8</sup>治佛國。菩薩布施與人民憙教人，行

<sup>1</sup> 惜餘 KrMSY : 諭 F

<sup>2</sup> 貴 Kr : 尊貴 FMSY

<sup>3</sup> 得 KrMSY : om. F

<sup>4</sup> 象 FKr : om. MSY

<sup>5</sup> 便 KrMSY : 使 F

<sup>6</sup> 預 Kr : 豫 FMSY

<sup>7</sup> 預 Kr : 豫 FMSY

<sup>8</sup> 預 Kr : 豫 FMSY

六波羅蜜經，用是故，後<sup>1</sup>得比丘僧。菩薩持七寶物作繖<sup>2</sup>蓋上佛及佛寺，用是故，得光明遍照十方。

**§20** (155c20-25) 佛為太子分別說是事，太子甚大歡喜，及五百長者子，皆大歡喜，太子白佛言：我後世，佛所說我悉受行，皆當具足。佛大笑，口中五色光出，悉照十方，彌勒菩薩，起前長跪叉手，白佛言：佛不妄笑，何因緣五色光出，悉照十方耶？

**§21** (155c25-28) 佛告彌勒菩薩：聽我說之，太子和休及五百長者子，前世供養百億佛，皆行菩薩道，乃前世提和竭羅佛時，是五百人，皆我弟子所教。

**§22** (155c28-156a3) 後世悉當得共會，供養六億佛，却後一劫，劫名為摩訶波羅蜜，共會一劫中，五百人前後皆同一字，名為若那頸頭陀那，後作佛時，其國土當如阿彌陀佛國，國<sup>3</sup>中菩薩，往來飛行者變化者，皆如阿彌陀佛國中諸菩薩。<sup>4</sup>

**§23** (156a3-6) 人聞是經<sup>5</sup>，皆當生阿彌陀佛國，作菩薩如文殊師利菩薩三摩提鉢菩薩，後世作佛者，當如阿彌陀佛。

**§24-§26** --- (no parallel)

**§27** (156a3-6) 說經已，太子和休及五百長者子，諸菩薩比丘僧比丘優婆塞優婆夷，諸天梵人民鬼神龍，皆大歡喜，前為佛作禮而去。

<sup>1</sup> 後 KrMSY : om. F

<sup>2</sup> 繖 Kr : 傘 FMSY

<sup>3</sup> 國 KrMSY : om. F

<sup>4</sup> 變化者，皆如阿彌陀佛國中諸菩薩。KrMSY : om. F

<sup>5</sup> 人聞是經 KrMSY : om. F

## **15. Mañjuśrīnirdeśanāmamahāyānasūtra**

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- D Āryamañjuśrīnirdeśanāmamahāyānasūtra. Tibetan Derge edition, translated by Surendrabodhi and Ye shes sde: *'Phags pa 'jam dpal gyis bstan pa zhes bya ba theg pa chen po'i mdo*. D 177, vol.60, ma, 240a1-b5.
- Ms Mañjuśrīnirdeśasūtra. The fifteenth sūtra in this Potala Sanskrit manuscript collection, 30a7-31a6.
- Q Āryamañjuśrīnirdeśanāmamahāyānasūtra. Tibetan Peking edition; the translators are not named: *'Phags pa 'jam dpal gyis bstan pa zhes bya ba theg pa chen po'i mdo*. Q 844, vol.34, bu, 250b3-251a7.
- T (or Tib) All Tibetan editions = D and Q.
- Chinese recension sigla** (cf. LPra 122)
- F first Fuzhou edition 福州 = Taishō 宮
- Kr second Koryō 高麗藏
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- Y Puning zang 普寧藏 = Taishō 元

### Note:

C is much longer than Ms. Only the first 4 paragraphs of C which are parallel to Ms are placed in the “Critical Edition” here. The entire text is given in the Appendix.

## **Critical Edition**

### 15. Mañjuśrīnirdeśanāmamahāyānasūtra

§1<sup>a</sup> evaṃ mayā śrutam. ekasmin<sup>1</sup> samaye bhagavān śrāvastyāṃ viharati sma jetavane 'nāthapiṇḍadasyārāme<sup>2</sup> mahatā bhikṣusaṃghena sārdham ardhatrāyodaśabhir<sup>3</sup> bhikṣuśataiḥ pañcamātrair bodhisattvasahasraiḥ<sup>4</sup>. tena khalu punaḥ samayena<sup>5</sup> bhagavān<sup>6</sup> anekaśatasahasrayā pariṣadā parivṛttaḥ puraskṛto dharmaṃ<sup>7</sup> ca deśayati sma.

<sup>1</sup> e<ka>smin *em.* [dus gcig na T] : esmin Ms.

<sup>2</sup> 'nāthapiṇḍadasyā<rā>me *em.* : anāthapiṇḍadasyāme Ms.

<sup>3</sup> °da<śa>bhir Ms.

<sup>4</sup> °sahasraiḥ *em.* : °sahasrais Ms.

<sup>5</sup> samaye<na> Ms.

<sup>6</sup> [Ms. does not apply saṃdhi here: **अप्रवर्तमानः**]

<sup>7</sup> dharmaṃ *em.* : dharmāñ Ms.

<sup>a</sup> evaṃ mayā śrutam esmin samaye bhagavān<sup>0</sup> śrāvastyāṃ vi<sup>(a)</sup>harati sma | jeta||××||vane anāthapiṇḍadasyāme mahatā bhikṣusaṃghe-||××||na sārdham arddhatrayodaśa<b>bhir</b> bhikṣuśataiḥ pañcamā-  
trai<sup>(30b)</sup>r bodhisattvasahasrais tena khalu punaḥ samaye<na> bhaga-  
vān<sup>0</sup> anekaśatasahasrayā pariṣadā parivṛttaḥ puraskṛto dharmmañ  
ca deśayati sma ||



(240a) **rgya gar skad du | ā rya ma nyju srī nir de sha nā**  
**ma ma hā yā na sū tra |**  
**bod skad du | 'phags pa 'jam dpal gyis bstan pa zhes**  
**bya ba theg pa chen po'i mdo |**  
 sangs rgyas dang | byang chub sems dpa' thams cad la  
 phyag 'tshal lo |

§1 'di skad bdag gis thos pa <sup>(2)</sup>dus gcig na | bcom ldan  
 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon  
 med zas sbyin gyi kun dga' ra ba na | dge slong stong nyis<sup>1</sup>  
 brgya lnga bcu'i dge slong gi dge 'dun chen po dang |  
 byang chub sems dpa' lnga stong tham pa dang thabs cig<sup>2</sup>  
 tu bzhugs te | de'i tshe bcom <sup>(3)</sup>ldan 'das 'khor 'bum phrag  
 du mas yongs su bskor cing | mdun gyis bltas nas chos  
 ston to | <sup>(Q 250b3-5)</sup>

### 大乘四法經

于闐<sup>α</sup>國三藏法師<sup>β</sup>實叉難陀奉制<sup>γ</sup>譯  
 歸命大智海 毘盧遮那佛

§1 <sup>(709a16-19)</sup>如是我聞，一時佛在舍衛國祇樹給孤獨園，與大  
 比丘眾五百人，菩薩摩訶薩八千人俱，皆被堅固大弘誓甲，  
 并欲色界諸天子等無量百千，恭敬如來聽受法要。

### The Instruction of Mañjuśrī<sup>a</sup>

§1 <sup>b</sup>Thus have I heard. At one time the Blessed One

<sup>1</sup> nyis D : nyi Q

<sup>2</sup> cig D : gcig Q

<sup>α</sup> 于闐 Kr : 唐于闐 FMSY

<sup>β</sup> 法師 FKrSY : 沙門 M

<sup>γ</sup> 奉制 FKrSY : om. M

<sup>a</sup> The title of C is given in Nanjio Catalogue (no.520) as: *Mahāyāna-caturdharṃasūtra* and *Catuṣkanirhārasūtra*. The former title is similar to Sūtra 12 of this collection, *Cāturdharmikasūtra*. The C title here does not include “Mañjuśrī”.

<sup>b</sup> T adds: “Homage to all the Buddhas and bodhisattvas”.

§2<sup>a</sup> atha khalu mañjuśrīḥ kumārabhūto daśayojanapramāṇamātram chattram<sup>1</sup> grhītvā bhagavataḥ prṣṭhān mūrdhni saṃdhārayati<sup>2a</sup> sma. atha susīmo<sup>3</sup> nāma saṃtuṣitakāyiko devaputro 'vaivartiko<sup>4</sup> 'nuttarāyāṃ samyaksaṃbodhau<sup>5</sup> saparivāras tatraiva parṣadi saṃnipatito<sup>6</sup> 'bhūt saṃniṣaṇṇaś<sup>7</sup> ca. utthāyāsanād<sup>8</sup> yena mañjuśrīḥ<sup>9</sup> kumārabhūtas<sup>10</sup> tenopasaṃkrāntaḥ<sup>11</sup>. upasaṃkramya mañjuśriyaṃ<sup>12</sup> kumārabhūtam etad avocat.

<sup>a</sup> Cf. Pāli text Att 20,7-8 (quoted in CPD s.v. uttam'aṅga): ... sikhino kalāpaṃ sandhārayuṃ chattam iv'uttamaṅge.

Cf. MañjuMK(V) 178,8-9: tato pūrvāyāṃ diśi mahāvabhāsaṃ kṛtvā buddho bhagavān āgacchati | tato sādhaḥ mūrdhni parāmrśati | ... cf. Divy(V) 177,17-18: samyaksaṃbuddhasya śataśalākāṃ chatram upari mūrdhno dhārayati ...

<sup>1</sup> chat<t>ram em. : cchatram Ms.

<sup>2</sup> saṃdhārayati em. [cf. Att] : sandhau dhārayati Ms.

<sup>3</sup> susīmo em. [mtshams bzang T; 善勝 C] : sukhīno Ms. [see fn. f.p.]

<sup>4</sup> <'>vaivartiko em. : avivartiko Ms.

<sup>5</sup> samyak° em. : samyaka° Ms.

<sup>6</sup> sa<m>nipatito em. : sannipatito Ms.

<sup>7</sup> sa<m>niṣaṇṇaś em. : saniṣaṇṇaś Ms.

<sup>8</sup> °āsanād em. : °āsanāt° Ms.

<sup>9</sup> {bhagavān°} mañjuśrīḥ Ms.

<sup>10</sup> kumārabhūt{e}as Ms.

<sup>11</sup> °opasaṃkrānta<h> em. : °opasaṃkrānta Ms.

<sup>12</sup> mañju{prīśri}śriyaṃ Ms.

<sup>a</sup> atha <sup>(30b2)</sup> khalu mañjuśrīḥ kumārabhūto daśayojanapramāṇamātram cchatram grhītvā bhagavataḥ prṣṭhān mūrdhni sandhau dhārayati sma || atha sukhīno nāma saṃ<sup>(3)</sup>tuṣitakāyiko devaputro © avavivartiko 'nuttarāyāṃ samyakasaṃbodhau saparivāras tatraiva parṣadi sa<sup>(4)</sup>nnipatito 'bhūt° saniṣaṇṇa°ś ca | utthāyāsanāt° yena {bhagavān°} mañju©śrīḥ kumārabhūt{e}as tenopasaṃ<sup>(5)</sup>krānta upasaṃkramya mañju{prīśri}©śriyaṃ kumārabhūtam etad avocat° |

stayed at the Grove of Anāthapiṇḍada in the Jeta Wood in Śrāvastī, <sup>(a)</sup>together with a great assembly of one thousand two hundred and fifty monks and five thousand Bodhi-sattvas. Then at that time, honoured and surrounded by an audience of many hundreds of thousands, the Blessed One taught the dharma.<sup>a)</sup>

**§2** de nas 'jam dpal gzhon nur gyur pa rin po che'i gdugs dpag tshad bcus 'khor ba tsam thogs nas | bcom ldan 'das kyi dbu'i gtsug gi steng gi drang thad na 'dzin <sup>(240a4)</sup>cing 'dug go | de nas yongs su dga' ldan ris kyi lha'i bu mtshams bzangs shes<sup>1</sup> bya ba bla na med pa yang dag par rdzogs pa'i byang chub las phyir mi ldog pa 'khor dang bcas te | 'khor de nyid du 'dus par gyur nas 'dug pa stan las langts te | 'jam dpal gzhon nur <sup>(s)</sup>gyur pa ga la ba der songs<sup>2</sup> nas phyin pa dang | 'jam dpal gzhon nur gyur pa la 'di skad ces smras so | <sup>(Q 250b5-8)</sup>

**§2** <sup>(709a20-23)</sup>爾時文殊師利童子，持一寶蓋廣十由旬，覆如來上，時有兜率陀天，名曰善勝，已於阿耨多羅三藐三菩提，得不退轉，與其眷屬，在此會中，白文殊師利言：

**§2** Then the princely Mañjuśrī took a parasol<sup>b</sup> measuring ten yojanas and held it<sup>c</sup> behind the Blessed One's head.

<sup>1</sup> shes Q : zhes D

<sup>2</sup> songs D : song Q

C adds: "The Khotanese Tripiṭaka Master, Śikṣānanda, translated by the order of the emperor. Pay homage to the great ocean of knowledge, Vairocana".

<sup>a</sup> C: "... together with five hundred monks, eight thousand Bodhisattvas, the great beings who have worn the solid armour (*\*kavaca/varman*, BCSD) of great vows (弘誓, *\*praṇidhi*, cf. BCSD), and many hundreds of thousands of gods in the spheres of fine-material (*rūpadhātu*). They paid respect to the Tathāgata and listened to his teaching."

<sup>b</sup> T and C: "jewelled" parasol (*rin po che'i gdugs*; 寶蓋).

<sup>c</sup> T adds: *drang thad na*, 'directly, straight'; cf. TED(j) *thad*: ... *thad*

§3<sup>a</sup> adyāpi tvaṃ mañjuśrī<sup>1</sup> na tṛptim upayāsi bhagavataḥ pūjākarmaṇi. mañjuśrī āha — <sup>a</sup>tat kiṃ manyase devaputrāpi nu<sup>2</sup> mahāsamudro vāripratīcchanatṛptim upayāti. devaputra āha — na hi mañjusrīḥ. mañjuśrī<sup>3</sup> āha — evam eva devaputra mahāsamudropamaṃ gambhīraṃ duravagāham<sup>4</sup> aprameyam<sup>5</sup> asādhāraṇaṃ sarvajñajñānam. paryeṣitukāmena bodhisattvena mahāsattvena pūjātṛptim āpattavyaṃ tathāgatapūjāyām eva.

<sup>a</sup> ASP(V) 175,11 (*similar pattern*, 175,25-26; 28): bhagavān āha — tat kiṃ manyase subhūte api nu sā vartirdagdhā | Vajra(H & W) 106: tat kiṃ manyase subhūte api nu srotāpannasya evaṃ bhavati

<sup>1</sup> mañjuś<r>īr *em.* : mañjuśrī Ms.

<sup>2</sup> °āpi nu *em.* [cf. *cliché in parallel texts*] : apy anu Ms.

<sup>3</sup> mañju{śrī}śrīr Ms.

<sup>4</sup> duravagāham *em.* : duravagāhamm Ms.

<sup>5</sup> aprameyam *em.* : aprameyammm Ms.

<sup>a</sup> adyā©pi tvaṃ mañjuśrī nna tṛptim upayāsi <sup>(30b6)</sup>bhagavataḥ pūjākarmmaṇi | ma©ñjuśrī āha | tat kiṃ manyase devaputra a©py anu mahāsamudro vāripratīccha<sup>(7)</sup>natṛptim upayāti | devaputra āha | na hi mañjuśrīḥ | mañju{śrī}śrīr āha | evam eva devaputra mahāsamudropamaṃ gambhīraṃ duravagāhamm apra<sup>(8)</sup>meyammm asādhāraṇaṃ sarvajñajñānam | paryeṣitukāmena bodhisattvena mahāsattvena pūjātṛptim āpattavyaṃ | tathāgatapūjāyām eva |

Then one of the gods<sup>a</sup> called ‘Susīma’<sup>b</sup> who belonged to the company of (the chief of the Tuṣita gods), Saṃtuṣita<sup>c</sup>, and who was irreversible from the ultimate perfect enlightenment, had come together with his retinue to this very audience and sat. <sup>(d)</sup>Having arisen from his seat he approached the princely Mañjuśrī. Having approached<sup>d</sup> he said this to the princely Mañjuśrī —

**§3** ’jam dpal khyod bcom ldan ’das la mchod pa mdzad  
pas da dung thugs ma tshim lags sam | ’jam dpal gyis  
smras pa | lha’i bu ’di ji snyam du sems| <sup>(240a6)</sup>rgya mtsho  
chen po chu zed pas chog par<sup>1</sup> ’dzin par ’gyur snyam mam<sup>2</sup>  
| lha’i bus smras pa | ’jam dpal de ni ma lags so | ’jam dpal  
gyis smras pa | lha’i bu de bzhin du thams cad mkhyen<sup>3</sup>  
pa’i ye shes rgya mtsho chen po<sup>4</sup> lta bu zab cing gting  
dpag dka’ la | dpag tu <sup>(7)</sup>med pa yongs su tshol bar ’dod pa’i

<sup>1</sup> chog par D : chog pa Q

<sup>2</sup> mam D : ’am Q

<sup>3</sup> mkhyen D : mkhyan Q

<sup>4</sup> chen po D : chan po Q

*drang na* ‘directly before’.

<sup>a</sup> -putra in the latter part of a compound does not mean ‘son’ but indicating a ‘member’ of a class or group. For details see Sūtra 14, §1, v.2, fn. So I translate here “one of the gods” “member of the gods” (when in voc.). Cf. also Sūtra 2, 13 fn.

<sup>b</sup> While the form of *sukhīnaḥ* in Ms is problematic; Susīma as the name of a *devaputra* can be confirmed by Tib (*mtshams bzangs*, cf. JN s.v.; PBSS<sup>T</sup>(H) 119,13 [14E], PBSS<sup>o</sup>(H) 116,fn.7), and also found in Pāli source: SN.i.64,13: *atha kho susīma devaputto ...*; likewise Rāṣṭra (F) 2.4: *susīmena ca devaputrena ...*; see Konow 1909: 212; DPPN ii. s.v.

<sup>c</sup> For the name, see BHSD; also Kirfel 1920: 197 — “Nach dem Dīgha-Nikāya 1 S.217 ff. und Mahāvastu 1 S.263 und 2 S.369 heisst der Indra der Yāma „Suyāma“, der der Tuṣita „Saṃtusita, Saṃtuṣita“, der der Nirmāṇarati „Sunimmita, Sunirmitta“ und der der Paranirmitavaśvartin „Vasavattī, Vaśavartin“. Also cf. AKBh(VP) iii.166, fn.2.

<sup>d</sup> C omits.

**§4<sup>α</sup>** devaputra āha — kimārambaṇena<sup>1</sup> mañjuśrīs<sup>2</sup> tathāgataḥ pūjayitavyaḥ. mañjuśrīr āha — caturbhir<sup>3</sup> devaputrārambaṇais<sup>4</sup> tathāgataḥ pūjayitavyaḥ. katamais<sup>5</sup> caturbhiḥ. tad yathā — bodhicittārambaṇena<sup>5</sup> sarvasattvapramokṣārambaṇena triratnavamśānupacchedārambaṇena<sup>6</sup> sarvabuddhakṣetrapariśuddhyārambaṇena. ebhir devaputra<sup>7</sup> caturbhir ārambaṇais tathāgataḥ pūjayitavyaḥ.

<sup>1</sup> [°ārambaṇena BHS = °ālambanena Skt, cf. BHSD s.v.]

<sup>2</sup> [voc. -īḥ, see BHSG §10.40; cf. also Sūtra 20, §6 (Dharmaśāṅkhasūtra)]

<sup>3</sup> caturbhi<r> em. : caturbhi Ms.

<sup>4</sup> devaputrā° em. : devaputra ā° Ms.

<sup>5</sup> °āramb{ena}aṇena Ms.

<sup>6</sup> °vamśā° em. : °vamsā° Ms.

<sup>7</sup> devaputra em. : ddevaputraś Ms.

<sup>α</sup> (31a) devaputra āha | kimārambaṇena mañjuśrīs tathāgataḥ pūjayitavyaḥ | mañjuśrīr āha || caturbhi devaputra ārambaṇais tathāgataḥ pūjayita<sub>(2)</sub>vyāḥ | katamais<sup>5</sup> caturbhiḥ | tad yathā | bodhicittāramb{ena}aṇena | sarvasattvapramokṣārambaṇena | triratnavamsānupacchedārambaṇena | sarva<sub>(3)</sub>buddhakṣetrapariśuddhyārambaṇena ||  
© ebhir ddevaputraś caturbhir ārambaṇais ta©thāgataḥ pūjayitavyaḥ ||

byang chub sems dpa' sems dpa' chen pos<sup>1</sup> de bzhin  
gshegs pa la mchod pa bya bar 'dod pas gzhar yang<sup>2</sup> chog  
par 'dzin par mi bya'o | (Q 250b8-251a2)

**§3** (709a24-27) 尊者供養如來猶未足耶？文殊師利言：於意云何，海納眾流有厭足不？天言：不也。文殊師利言：天子，大海深廣，無有涯際，萬流朝宗，嘗無盈息，菩薩摩訶薩求薩婆若，供養如來，亦復如是，未曾厭足。

**§3** Just now you, Mañjuśrī, never have enough of honouring the Blessed One. Mañjuśrī replied: "What do you think of this, O member of the gods: Does the great ocean show satisfaction in receiving the rain?" The one of the gods answered: "Not so, Mañjuśrī." Mañjuśrī said: "Indeed, O member of the gods. Like the great ocean, so deep, unfathomable, immeasurable and extraordinary<sup>a</sup> is the knowledge of the omniscient. The Bodhisattva, the great being, who desires to obtain [this knowledge] should exhibit no satisfaction<sup>b</sup> in honouring the Tathāgatas.

**§4** lha'i bus smras pa | 'jam dpal ci la dmigs nas | de  
bzhin gshegs pa la mchod (240b) par bgyi | 'jam dpal gyis  
smras pa | lha'i bu dmigs pa bzhis de bzhin gshegs pa la  
mchod par bya'o | bzhi gang zhe na | 'di lta ste | byang  
chub kyi sems la dmigs pa dang | sems can thams cad rab  
tu thar bar bya ba la dmigs pa dang | (2)dkon mchog gsum

<sup>1</sup> chen pos D : chen po Q

<sup>2</sup> gzhar yang D : gzhan yang Q

<sup>a</sup> *asādhāraṇa*, T omits.

Cf. C uses four Chinese words of common expression to express the four adjectives here: 深 ('deep', *gambhīra*) 廣 ('broad', cf. *duravagāha*) 無有涯 ('no far-end; no end', cf. *aprimeya*) (無有)際 ('no limit', cf. *asādhāraṇa*). After this sentence C adds: "all rivers lead to it (i.e. the ocean) but it is never overflowed."

<sup>b</sup> Skt. *pūjā-atrptim*. *Pūjā* repeats again in Ms. Tib does not repeat *pūjā*, but D adds: "never (*gzhar yang*)", while Q adds: "furthermore (*gzhan yang*)".

**§5<sup>α</sup>** idam avocan mañjuśrīḥ<sup>1</sup>. āttamanāḥ<sup>2</sup> susīmo<sup>3</sup> deva-putraḥ, te ca bhikṣavas te ca bodhisattvāḥ sā ca sarvāvatī parṣat sadevamānuṣāsura-gandharvaś ca<sup>4</sup> loko mañjuśrī-yaḥ<sup>5</sup> kumārabhūtasya bhāṣitam abhyanandann<sup>6</sup> iti.

mañjuśrīnirdeśaṃ nāma mahāyānasūtraṃ pañcadaśamaṃ samāptam<sup>7</sup>.

<sup>1</sup> mañjuśrīḥ *em.* : mañjuśrīr Ms.

<sup>2</sup> āttamanā<ḥ> *em.* : āttamanā Ms.

<sup>3</sup> susīmo *em.* [cf. §2] : sukhīno Ms.

<sup>4</sup> °gandharva<ś ca> *em.* [cf. AVS; BhGVS(V)] : °gandharva Ms.

<sup>5</sup> mañjuśrīyaḥ *em.* [cf. 'jam dpal gzhon nur gyur pas T] : bhagavato mañju{śrī}<śrī>yaḥ Ms.

<sup>6</sup> abhyanandan<n> *em.* : abhyanandan Ms.

<sup>7</sup> samāpta{ḥ}ṃ Ms.

<sup>α</sup> ida<sub>(31a4)</sub>m avocan mañjuśrīr āttamanā sukhī©no devaputraḥ te ca bhikṣavas te ca © bodhisattvāḥ sā ca sarvāvatī <sub>(6)</sub>parṣat<sup>0</sup> sadevamānuṣāsura-gandharva©loko bhagavato mañju{śrī}<śrī>yaḥ kumā©rabhūtasya bhāṣitam abhyanandan i<sub>(6)</sub>ti ||\*\*\*|| mañjuśrīnirdeśaṃ © nāma mahāyānasūtraṃ pañcadaśamaṃ sa©māpta{ḥ}ṃ || \*\* ||  
(Tibetan marginal note written on the bottom) <'jam dpal gyis bstan pa zhes bya ba theg pa chen po'i mdo ste bco lnga rdzogs so |>



gyi gdung rgyud<sup>1</sup> mi 'chad par bya ba la dmigs pa dang |  
sangs rgyas kyi zhing thams cad yongs su dag par bya ba  
la dmigs pa ste | lha'i bu dmigs pa bzhi po de dag gis de  
bzhin gshegs pa la mchod par bya'o | (Q 251a3-5)

**§4** (709a27-b2) 天復請言：供養佛時應何所為？文殊答言：應以  
四事：一為薩婆若，二為度一切眾生，三為不斷三寶種，四  
為攝諸佛刹功德莊嚴，是為菩薩以四事故供養如來。

**§4** The one of the gods said: “Mañjuśrī, on what  
grounds should the Tathāgata be honoured?” Mañjuśrī re-  
plied: “The Tathāgata should be honoured on four  
grounds, O Member of the gods. On what four (grounds)?  
These are — on the ground of aspiration for enlighten-  
ment<sup>a</sup>, on the ground of emancipating all beings, on the  
ground of not cutting off the lineage of the triple gems,  
and on the ground of the purification of all buddhafiels<sup>b</sup>.  
O Member of the gods, on these four grounds the Tathāga-  
ta should be honoured.

**§5** 'jam dpal gyis de skad ces (240b3) smras nas | lha'i bu  
mtshams bzangs dang | gde slong de dag dang | dge slong  
ma de dag dang | byang chub sems dpa' de dag dang |  
thams cad dang ldan pa'i 'khor de dang | lha dang || mi  
dang | lha ma yin dang dri zar bcas pa'i 'jig rten yi rangs<sup>2</sup>  
te | 'jam dpal (4)gzhon nur gyur pas smras pa la mngon par  
bstod do | 'phags pa 'jam dpal gyis bstan pa zhes bya ba  
theg pa chen po'i mdo rdzogs s.ho<sup>3</sup> || (Q 251a5-7)

**§5** -- [for the rest of C, see Appendix]

<sup>1</sup> gdung rgyud D : gdung rgyun Q

<sup>2</sup> yi rangs D : yid rangs Q

<sup>3</sup> s.ho Q : so D

<sup>a</sup> *bodhicitta*. C reads: ‘薩婆若’, *sarvajña*.

<sup>b</sup> For the fourth item, C: “on the ground of apprehending (\**saṃgraha*, 攝) the supernal manifestations of virtues (\**guṇavyūha*/*guṇālaṃkāra*, 功德莊嚴) in all buddhafiels”.



**§5** Thus said Mañjuśrī. Transported with joy,<sup>a</sup> Susīma, one of the gods, and those monks,<sup>b</sup> Bodhisattvas, the entire assembly and the world of gods, humans, semigods, and gandharvas rejoiced in what the princely Mañjuśrī<sup>c</sup> said.

The fifteenth sūtra, called “the Instruction of Mañjuśrī”, is complete.

<sup>a</sup> *āttamanāḥ*, nom. m. sg. in Skt, but nom. m. sg. or pl. in BHS. Here I take *āttamanāḥ*, an adj., as the beginning of the sentence, referring to Susīma and the rest. As for “ca”, according to MW, the first “ca” is generally omitted in later literature.

Tib reads: the son of the gods, those monks, ... and the world of ... and gandharvas were pleased ([and] rejoiced ...).

Cf. Kajiyama 1977 for the three kinds of reading regarding the end formula in Skt Mahāyāna texts, Haribhdra’s commentary, Tibetan and Chinese translations. It is important to realise that there have long been differing opinions about the concluding sentence.

Nevertheless, it is possible that the texts have been corrupted so more parallels should be considered. Also, in terms of the Pāli texts, since nom. m. sg. (*attamano*) and pl. (*attamanā*) are different, it is easier to observe the Pāli tradition.

To choose the first or second reading would depend on the meaning of the word *attamanas*, cf. CPD s.v.

<sup>b</sup> T adds “and those nuns (*dge slong ma de dag dang*)” who did not appear in the beginning.

<sup>c</sup> Ms has *bhagavato* here together with Mañjuśrī; while T does not. Since the text consists of a dialogue between Mañjuśrī and Susīma, I have adopted T here.

C has a long list of fourfold practices for Bodhisattvas after §4. After the list, the Blessed One smiled and various lights issued from his mouth. Then the verses spoken by Susīma follow. Afterwards the Blessed One was teaching in conversation with Susīma and Śāriputra. In this sense, this sūtra was said by the Blessed One and Mañjuśrī. Still in this case, ‘and’ (*ca*) (*bhagavato* and *mañjuśrī-yah*) would be expected.

Since C is obviously a much longer and enlarged version, and the extended part does not contribute to the critical edition of the Ms, I put the rest of C into the Appendix for reference.

## Appendix

### The complete text of C (Taishō no.774)

#### 大乘四法經

于闐<sup>1</sup>國三藏法師<sup>2</sup>實叉難陀奉制<sup>3</sup>譯

歸命大智海 毘盧遮那佛

**§1** (709a16-19) 如是我聞，一時佛在舍衛國祇樹給孤獨園，與大比丘眾五百人，菩薩摩訶薩八千人俱，皆被堅固大弘誓甲，并欲色界諸天子等無量百千，恭敬如來聽受法要。

**§2** (709a20-23) 爾時文殊師利童子，持一寶蓋廣十由旬，覆如來上，時有兜率陀天，名曰善勝，已於阿耨多羅三藐三菩提，得不退轉，與其眷屬，在此會中，白文殊師利言：

**§3** (709a24-27) 尊者供養如來猶未足耶？文殊師利言：於意云何，海納眾流有厭足不？天言：不也。文殊師利言：天子，大海深廣，無有涯際，萬流朝宗，嘗無盈息，菩薩摩訶薩求薩婆若，供養如來，亦復如是，未曾厭足。

**§4** (709a27-b2) 天復請言：供養佛時應何所為？文殊答言：應以四事：一為薩婆若，二為度一切眾生，三為不斷三寶種，四為攝諸佛刹功德莊嚴，是為菩薩以四事故供養如來。

(the following is not parallel to Ms.)

(709b2-9) 天復請言：善哉尊者，菩薩於法常應不悞，如昔所為尸棄梵王及其眷屬演四法門菩薩之道，願為我等一切眾會重宣此義。文殊師利言：諦聽諦聽，善思念之，當為汝說。天子！菩薩摩訶薩應發四種增上意樂心，云何為四？謂攝一切眾生心；成熟一切眾生心；集一切善根心；覺悟一切佛法

<sup>1</sup> 于闐 Kr：唐于闐 FMSY

<sup>2</sup> 法師 FKrSY：沙門 M

<sup>3</sup> 奉制 FKrSY：om. M

心。是為四。

(709b9-12)復次菩薩應發四種如山心；云何為四？謂於乞者無瞋嫌心；向惡道者生慈<sup>1</sup>愍心；般若波羅蜜常不捨心；所修眾行皆究竟心。是為四。

(709b12-14)復次菩薩應發四種轉勝心，云何為四？謂持戒轉勝；多聞轉勝；大慈轉勝；大悲轉勝。是為四。

(709b14-17)復次菩薩應發四種如金剛不可壞心，云何為四？謂信樂不壞；依善知識不壞；修行不壞；求大乘不壞。是為四。

(709b17-19)復次菩薩應發四種無能染心，云何為四？謂煩惱不能染；名利不能染；下乘不能染；諸惡眾生不能染。是為四。

(709b19-22)復次菩薩應發四種無上心，云何為四？謂所愛皆捨心；施已無悔心；不望果報心；迴向菩提心。是為四。

(709b22-23)復次菩薩有四種能至頂法，云何為四？謂智慧；方便；持正法；化眾生。是為四。

(709b23-26)復次菩薩有四種助菩提道，云何為四？謂勤修諸度；順四攝事；住四梵住；遊戲神通。是為四。

(709b26-29)復次菩薩有四種第一勝法，云何為四？謂於諸眾生無損惱心；惱害己者心無繫念；在五欲境而不放逸；貧窮苦厄不捨法行。是為四。

(709b29-c2)復次菩薩有四種安隱心，云何為四？若在家時自財知足；他財不貪；若出家時依四聖種；行頭陀法。是為四。

(709c2-4)復次菩薩有四種施，云何為四？謂財施；法施；紙筆施；於法師所善心讚歎施。是為四。

(709c4-6)復次菩薩有四種堅勝法，云何為四？謂所聞能行；豐財能施；尊者能供養；壽命能種諸善根。是為四。

(709c6-9)復次菩<sup>2</sup>薩有四種不捨，云何為四？謂不捨菩提心；不捨正法；不捨一切眾生；不捨求諸善法。是為四。

(709c9-11)復次菩薩有四種園，云何為四？謂樂住阿蘭若；樂獨露

<sup>1</sup> 慈 FKr：悲 MSY

<sup>2</sup> 菩 FKrMY：善 S

坐；樂求善法；樂方便度諸眾生。是為四。

(709c11-13)復次菩薩有四種宮，云何為四？樂依梵住；樂聞善法；樂觀性空；樂同行者共止。是為四。

(709c13-15)復次菩薩有四種無盡財，云何為四？謂多聞財；說法財；攝諸貧乏財；迴向菩提財。是為四。

(709c15-17)復次菩薩有四種伏藏，云何為四？謂陀羅尼藏；辯才藏；法藏；無盡財迴向藏。是為四。

(709c17-19)復次菩薩有四種遠離，云何為四？謂遠離眾話；遠離五欲境；遠離非聖心；遠離三界。是為四。

(709c19-22)復次菩薩有四種樂，云何為四？謂離我我所無著樂；一切不顧戀遠離樂；離一切境界寂靜樂；不捨一切眾生而無煩惱涅槃樂。是為四。

(709c22-24)復次菩薩有四種喜，云何為四？謂見佛喜；聞法喜；布施不悔喜；與一切眾生安樂喜。是為四。

(709c24-27)復次菩薩有四種真實，云何為四？謂不捨菩提心；不捨弘誓願；不捨有來歸依者；不捨一切善護語。是為四。

(709c27-710a1)復次菩薩有四種善法，云何為四？謂樂修一切善法；不輕未學；於諸眾生怨親平等；為不請友饒益眾生不思其報。是為四。

(710a1-3)復次菩薩有四種清淨，云何為四？謂戒清淨無我故；定清淨無眾生故；慧清淨無壽者故；解脫清淨無諸趣生故。是為四。

(710a3-5)復次菩薩有四種足，云何為四？謂義<sup>1</sup>足；法足；行頭陀功德足；集菩提資糧足。是為四。

(710a5-7)復次菩薩有四種手，云何為四？謂信手；戒手；聞手；慧手。是為四。

(710a7-10)復次菩薩有四種眼，云何為四？謂肉眼作善業故；天眼神通不退故；慧眼所聞不厭故；法眼諦觀諸法得忍故。是為四。

<sup>1</sup> 義 FKr : 善 MSY

(710a10-12) 復次菩薩有四種無厭，云何為四？謂施無厭；住阿蘭若無厭；聽法無厭；修善無厭。是為四。

(710a12-15) 復次菩薩有四種難行，云何為四？謂忍受一切卑賤陵<sup>1</sup>辱；雖自窮乏所有皆施；見有從乞頭目身體心無違逆生善友想；觀空無我而現受生。是為四。

(710a15-18) 復次菩薩有四種無病，云何為四？謂無諸界<sup>2</sup>不等病；無煩惱熱病；無不利益眾生病；無諸法疑惑病。是為四。

(710a18-20) 復次菩薩有四種自分法，云何為四？謂諸波羅蜜；菩提分法；真善知識；不作一切惡業。是為四。

(710a20-22) 復次菩薩有四種不動，云何為四？謂菩提心；如願而行；如言而作；勤修正行。是為四。

(710a22-23) 復次菩薩有四種資糧，云何為四？謂奢摩他；毘鉢舍那；聞一切善根。是為四。

(710a24-25) 復次菩薩有四種齊行，云何為四？謂發心起行；布施迴向；大慈大悲；智慧方便。是為四。

(710a26-28) 復次菩薩有四種法障夢，云何為四？謂夢月墮於平地<sup>3</sup>井中；夢月現於濁泉池中；夢月在空大雲所覆；夢月在空煙塵所翳。是為四。

(710a29-b2) 復次菩薩有四種業障夢，云何為四？謂夢墮大險處；夢高下道；夢磬曲道；夢迷方驚怖。是為四。

(710b2-4) 復次菩薩有四種煩惱障夢，云何為四？謂夢毒<sup>4</sup>蛇擾亂；夢群獸惡聲；夢落賊難處；夢身蒙塵垢。是為四。

(710b4-7) 復次菩薩有四種得陀羅尼夢，云何為四？謂夢大伏藏諸寶充滿；夢清池中眾花齊敷；夢得雙淨白疊<sup>5</sup>；夢諸天持蓋覆上。是為四。

(710b7-10) 復次菩薩有四種得三昧夢，云何為四？謂夢端正童女眾

<sup>1</sup> 陵 Kr：凌 FMSY

<sup>2</sup> 界 FKr：見 MSY

<sup>3</sup> 地 FKrMS：蛇 Y

<sup>4</sup> 蛇 FKrMS：地 Y

<sup>5</sup> 疊 FKrSY：毳 M

寶莊嚴持花授與；夢白鵝行列迴翔空中；夢如來手摩其頂；夢如來坐蓮花座入於三昧。是為四。

(710b11-13)復次菩薩有四種見如來夢，云何為四？謂夢月出現；夢日出現；夢蓮花開；夢大梵王威儀閑寂。是為四。

(710b13-16)復次菩薩有四種得大人相夢，云何為四？謂夢諸妙花果滿娑羅樹；夢大銅器眾寶盈滿；夢虛空中幢蓋莊嚴；夢轉輪王以法御世。是為四。

(710b16-19)復次菩薩有四種不退相夢，云何為四？謂夢白繒繫頂；夢自設無礙施會；夢身處法座；夢佛坐道場為眾說法。是為四。

(710b19-22)復次菩薩有四種降魔怨夢，云何為四？謂夢大力士摧小力士持勝幡去；夢大勇將戰勝而去；夢受灌頂王位；夢坐菩提樹降伏眾魔。是為四。

(710b22-24)復次菩薩有四種坐菩提場夢，云何為四？謂夢吉祥瓶滿；夢眾右繞其身；夢所往之處樹皆低枝；夢金光普照。是為四。

(710b24-c4)文殊師利說此法時，善勝天子及其眷屬，歡喜踊躍，以天曼陀羅花，波頭摩花，拘物頭花，分陀利花，供養文殊師利，及散一切眾會，以佛神力，所散之花上昇虛空，成大蓮花，量如車輪，微妙香潔，悅可眾心，於花臺上，有諸菩薩，三十二相，莊嚴其身，爾時善勝天子，白文殊師利言：此諸菩薩從何方來？文殊答言：如花來處是所從來。天言：此花化生無所從來。文殊復言：彼諸菩薩當知亦爾。

(710c5-9)爾時世尊即便微笑，從其口中放種種光，青黃赤白頗梨<sup>1</sup>等色，遍照十方無量刹土，上至梵世蔽日月光，還從頂入。時善勝天子即從坐起，偏袒右肩右膝著地，合掌向佛以偈讚曰：

(710c10-711a4)清淨金色光      妙相三十二  
具億那由他      無比勝功德

<sup>1</sup> 頗梨 Kr: 玻瓈 FMSY



能救世間者	何故現微笑
梵音深且遠	所言淨微妙
恒蘊七聖財	放大智慧光
迦陵伽聲音	願說微笑義
世雄大丈夫	降魔及異道
常為諸天人	修羅等供養
具足十力者	何故現微笑
一切貪恚癡	塵惱智慧障
永斷無餘習	面如淨滿月
普施安樂者	願說微笑義
善逝天人師	無量功德聚
其心常平等	具足行眾善
開解一切者	何故現微笑
常持大慧燈	破黑闇稠林
遊步若牛王	無畏如師子
利益眾生者	願說微笑義
人中最尊勝	難見難可測
無我無諂曲	超越諸有海
智力自在者	何故現微笑
千輻網縵足	三界無倫匹
竭涸生死流	斷絕愚癡網
善哉大智者	願說微笑義

(711a5-28) 爾時世尊告善勝天子言：汝見虛空蓮花座上諸菩薩不？天子白言：唯然已見。佛言：此諸菩薩皆是文殊師利之所化度，為聽如是四法門故，從十方來，皆住一生補處，於十方剎當成阿耨多羅三藐三菩提，名號各異。天言：世尊！此諸菩薩頗有算計知其數不？爾時世尊告舍利弗：汝能知耶？舍利弗言：世尊！我能於一念頃，悉知三千大千世界一切星宿，不能百年算知此諸菩薩數量。佛告舍利弗：假使微塵滿閻浮提尚可數知，此菩薩數莫知邊際。舍利弗言：何處當有爾許佛刹容是菩薩成正覺耶？佛言：且止莫作是說，諸世界中空無佛者無量無邊，舍利弗。假使如來恒河沙劫久住於

世，日日當說恒河沙法，說一一法，皆授恒河沙菩薩阿耨多羅三藐三菩提記，過於東方恒河沙佛刹乃一菩薩於中成佛，如是東方無佛世界尚不能盡，何況十方一切刹土空無佛者。舍利弗，如是所有無量世界，皆是如來肉眼所見，其中所有一切眾生，皆是如來心之所知，時諸大聲聞及一切眾會，心生希有作如是言：我等今者咸得善利，值遇是師成就廣大福德智慧。時虛空中諸來菩薩，皆從空下頂禮如來及文殊師利，恭敬右邊各還本土。

(711a29-b16)爾時善勝天子白文殊師利言：善哉尊者！作佛作<sup>1</sup>事，乃能化是無量菩薩住大菩提，願為我說成就此等住菩提法。文殊師利言：天子！成就菩薩住菩提法有三十五，所謂應常依時不失其節，應警策諸根，應攝心不動，應修諸波羅蜜，應隨善方便，應發勝意樂，應建大慈，應起大悲，應不捨大乘，應遠離小乘，應常諦實，應如實作，應護正法，應如聞行，應了眾生性平等無二，應觀破戒持戒皆福田相，應覺諸魔業，應成滿大願，應於生死不疲厭，應降伏眾魔，應知恩報恩，應入滅因法，應於解脫門不驚怖，應供養諸佛，應隨眾生所須皆作，應不染世法，應樂阿蘭若，應行少欲，應念知足，應未度令度，應未解令解，應未安令安，應未涅槃令涅槃，應不斷三寶種，應攝諸佛淨刹功德莊嚴。是為成就菩薩三十五種住菩提法，應如是學。

(711b16-23)又復天子，菩薩應離十種慢心，所謂我慢，多聞慢，辯才慢，利養名稱慢，住阿蘭若慢，頭陀功德慢，富貴眷屬慢，釋梵護世承事慢，禪定神通慢，為於佛法僧得不壞信天龍夜叉健闥婆阿修羅迦樓羅緊那羅摩睺羅伽等恭敬讚歎慢。菩薩能離此十種慢，即於阿耨多羅三藐三菩提不退轉，不為一切外道魔怨之所損敗。

(711b24-cl)時善勝天子白文殊師利言：隨於尊者所住之處，當知己是有此法門，即為如來於中出世轉正法輪。佛言：如是如是，如汝所說，隨何方土，文殊師利說此法門，即為法王於

<sup>1</sup> 作佛作 FKr：乃作佛 MSY

其中住，若有眾生行此法者，是真佛子，有能信解受持此法，名實修行，斯人已為佛所調伏，不退轉於阿耨多羅三藐三菩提。

<sup>(711c2-10)</sup>爾時世尊告彌勒菩薩迦葉阿難：善男子！我今以此法門付囑汝等。當受持讀誦如說修行為人廣說。我涅槃後應以此法大作佛事。令一切眾生皆獲安樂。彌勒白言：唯然受教。世尊！當何名此經？云何受持？佛告彌勒：此經名說四法門，亦名成就菩薩道法，是故汝等應共受持。佛說此經已，彌勒菩薩摩訶薩，長老大迦葉，長老阿難，及一切世間，天人阿修羅等，聞佛所說歡喜奉行。



**16.**

**Āryamaitreyapariṣcchānāmamahāyānasūtra**

## Primary Sources

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- T (or Tib) All Tibetan editions = D and Q

## **Critical Edition**

## 16. Āryamaitreyapariṣcchānāmamahāyānasūtra

§1<sup>a</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān rājagṛhe viharati sma gr̥dhrakūṭe parvate mahatā bhikṣusaṃghena sārddhaṃ mahatā bodhisattvagaṇena. atha khalu maitreyo bodhisattvo<sup>1</sup> mahāsattvas<sup>2</sup> tasmin devaparśanmaṇḍale saṃniṣaṇṇaḥ<sup>3</sup>. sa utthāyāsanād (<sup>a</sup>ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇajānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇāmya bhagavantam etad avocat.<sup>a)</sup>

<sup>a</sup> Cf. Rāṣṭra(F) 8,1-3: Rāṣṭrapālo bhagavantam ... kṛtāñjalipuṭa utthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇāmya bhagavantam etad avocat.

LV(V) 63,25-26: atha khalv āyusmān ānandaḥ utthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇajānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇāmya bhagavantam etad avocat ...

likewise, ADSP(C 1962) 72,15-16; AvŚ(V) 23,23-24; BhGVS(V) 165,8; DvāvA 112,2; SuvPS(N) 64,3-4.

<sup>1</sup> bodhisattvo *em.* : bodhisattvas Ms.

<sup>2</sup> <mahāsattvas> *em.* [cf. §2; sems dpa' chen po T] : *om.* Ms.

<sup>3</sup> sa<ṃ>niṣaṇṇaḥ *em.* : saṇiṣaṇṇaḥ Ms.

<sup>a</sup> evaṃ mayā śru<sub>(7)</sub>ta||×××||m ekasmin<sup>0</sup> samaye bhagavān<sup>0</sup> rājagṛhe viharati sma gr̥dhrakūṭe parvate mahatā bhikṣusaṃghena sārddhaṃ ||××|| mahatā bo<sub>(8)</sub>dhisattvagaṇena | atha khalu maitreyo bodhisattvas tasmin<sup>0</sup> devaparśanmaṇḍale saṇiṣaṇṇaḥ | sa utthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣi<sub>(31b)</sub>ṇajānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇāmya bhagavantam etad avocat<sup>0</sup> |



rgya gar skad du | ā rya mai<sup>1</sup> tri<sup>2</sup> pa ri pr̥ tstsha  
 nā ma ma hā yā na sū tra |  
 bod skad du | 'phags pa byams pas zhus pa  
 zhes bya ba theg pa chen po'i mdo |

sangs rgyas dang | byang chub sems dpa' thams cad la  
 phyag 'tshal lo |

§1 'di skad bdag gis thos pa dus gcig na | bcom<sup>(330b2)</sup> ldan  
 'das rgyal po'i khab na bya rgod kyi phung po'i ri la dge  
 slong gi dge 'dun chen po dang thabs cig<sup>3</sup> tu bzhugs te |  
 byang chub sems dpa'i dge 'dun chen po dang yang thabs  
 cig<sup>3</sup> go | de nas byang chub sems dpa' sems dpa' chen po  
 byams pa stan las langs te | bla gos phrag pa<sup>(3)</sup> gcig tu gzar  
 nas | pus mo g.yas pa'i lha nga sa la btsugs te | bcom ldan  
 'das ga la ba de logs su thal mo sbyar ba btud nas | bcom  
 ldan 'das la 'di skad ces gsol to | <sup>(Q 293a3-6)</sup>

### The Inquiry of Maitreya

§1 Thus have I heard. At one time the Blessed One stayed at Vulture's Peak in Rājagṛha together with a great company of monks and a great multitude of bodhisattvas. Then the bodhisattva<sup>a</sup> Maitreya<sup>b</sup> sat in the circle of an assembly of gods. He arose from his seat, put his upper robe over one shoulder, placed his right knee on the ground, saluted the Blessed One with his hands joined together, and said this to him —

<sup>1</sup> mai D : me Q

<sup>2</sup> tri D : tre Q

<sup>3</sup> cig D : gcig Q

<sup>a</sup> T adds: "the great being" (*sems dpa' chen po*; *mahāsattva*).

<sup>b</sup> T omits.

§2<sup>α</sup> <sup>a</sup>ko 'tra<sup>1</sup> bhagavan dharmadānasya vipākāḥ. evam ukte bhagavān maitreyaṃ bodhisattvaṃ mahāsattvaṃ<sup>2</sup> etad avocat. <sup>b</sup>yaś ca maitreya gaṅgānadīvālukopamāṃs<sup>3</sup> trisāhasramahāsāhasrāl<sup>4</sup> lokadhātūn<sup>5</sup> saptaratnapariṣūrṇān kṛtvā dānaṃ<sup>6</sup> dadyāt<sup>7</sup> tathāgatebhyo 'rhadbhyāḥ<sup>8</sup> samyak sambuddhebhyāḥ<sup>9</sup>, yaś caikagāthāṃ kārūṇyāt pa-

<sup>a</sup> Divy(V) 80,26: ko 'tra virodhaḥ? 290,13: ko 'tra hetur yenedānīm pratihata iti?

<sup>b</sup> Vajra(V) 77,17-19: bhagavān āha — yaś ca khalu punaḥ subhūte kulaputro vā kuladuhitā vā imaṃ trisāhasramahāsāhasraṃ lokadhātūṃ saptaratnapariṣūrṇaṃ kṛtvā tathāgatebhyo 'rhadbhyāḥ samyak sambuddhebhyo dānaṃ dadyāt, yaś ca ito dharmaparyāyād antaśaś catuṣpādikāṃ api gāthāṃ udgrhya parebhyo vistareṇa deśayet saṃprakāśayet ... *Likewise*, SaddhP(W) 346, 20-27.

<sup>1</sup> 'tra *em.* ['di la T]: rtha Ms.

<sup>2</sup> \*sattvaṃ *em.* : \*satvaṃ Ms.

<sup>3</sup> \*opamāṃs *em.* : \*opamān<sup>0</sup> Ms.

<sup>4</sup> \*sāhasrāl *em.* : \*sāhasrān<sup>0</sup> Ms.

<sup>5</sup> \*dhā{tū}tūn<sup>0</sup> Ms.

<sup>6</sup> dāna<ṃ> *em.* [cf. Vajra(V) 77]: dāna Ms.

<sup>7</sup> <da>dyāt *em.* [cf. Vajra(V) 77]: dyāt Ms.

<sup>8</sup> samyak<sup>0</sup> *em.* : samayaka<sup>0</sup> Ms.

<sup>9</sup> \*buddhebhyāḥ *em.* : \*buddhebhyo Ms.

<sup>α</sup> ko rtha bhagavan<sup>0</sup> dharmadānasya vipākāḥ | e<sub>(31b2)</sub>vam ukte bhagavān<sup>0</sup> maitreyaṃ bodhisattvaṃ mahāsattvaṃ etad avocat<sup>0</sup> | yaś ca maitreya gaṅgānadīvālukopamān<sup>0</sup> trisāhasramahāsāhasrān<sup>0</sup> <sup>(3)</sup> lokadhā{tū}tūn<sup>0</sup> saptaratnapariṣūrṇān<sup>0</sup> kṛtvā dāna dyāt tathāgatebhyo 'rhadbhyāḥ samyak sambuddhebhyo | <sup>(4)</sup>yaś caikagāthāṃ kārūṇyāt<sup>0</sup> parasa<sup>0</sup>ntāne pratiṣṭhāpayet<sup>0</sup> | asya maitre<sup>0</sup>ya puṇyaskasyā{sau}<so> ['so' for possible 'sau', the top edge has been cut off in the digital image] pūrvakāḥ pu<sub>(5)</sub>nyaskandhaśatataṃ api kalān no<sup>0</sup>paiti | sahasratamīm api śatasaha<sup>0</sup>srataṃ api koṭītamīm a<sub>(6)</sub>pi koṭīśatataṃ api | ko<sup>0</sup>ṭīśahasratamīm api koṭīśatasahasratamīm api | saṃkhyāṃ a<sub>(7)</sub>pi kalāṃ api gaṇanāṃ api upamāṃ api na kṣamate |

§2 bcom ldan 'das 'di la chos sbyin ba'i rnam par smin  
 pa gang lags | de skad ces gsol ba dang | <sup>(330b4)</sup>bcom ldan 'das  
 kyis byang chub sems dpa' sems dpa' chen po byams pa la  
 'di skad ces bka' stsal to | byams pa sus stong gsum<sup>1</sup> gyi  
 stong chen po'i 'jig rten gyi khams gang gā'i klung gi bye  
 ma snyed rin po che sna bdun gyis yongs su bkang ste | de  
 bzhin gshegs pa dgra bcom <sup>(6)</sup>pa yang dag par rdzogs pa'i  
 sangs rgyas rnams la dbul ba phul ba bas | gang gis snying  
 rje bas tshigs su bcad pa gcig gzhan gyi rgyud la bzhag na  
 byams pa bsod nams kyi phung po 'di la bsod nams kyi  
 phung po snga ma des brgya'i char yang nye bar mi 'gro |  
 stong gi cha dang | brgya stong gi cha dang | bye <sup>(6)</sup>ba'i cha  
 dang | bye ba khrag khrig brgya stong gi cha dang | grangs  
 dang | cha dang | bgrang ba dang | dpe dang rgyur yang mi  
 bzod do | <sup>(Q 293a7-b2)</sup>

§2 What here, Blessed One, is the result of the giving of teaching?<sup>a</sup> This having been said, the Blessed One replied thus to Maitreya the bodhisattva, the great being — “Maitreya, suppose one would fill threefold thousand great thousands of world regions, as many as the grains of sand of the Gaṅgā river, with seven kinds of jewels and offer them to the Tathāgatas, the Arhats, the perfectly enlightened Ones, and a second one would establish one verse in another’s mind<sup>b</sup> out of compassion. Maitreya, the former quantity of merit does not even reach a fraction of one hundredth of the quantity of merit of this [the latter]. It does not even [reach a fraction of] one thousandth, or even one hundred thousandth, ten millionth, billionth, ten billionth, or thousands of billionth. No number (*saṃ-*

<sup>1</sup> gsum D : ge sum Q

<sup>a</sup> The reply does not actually say “what is the result”, but “how great” by giving a comparison.

<sup>b</sup> *saṃtāna*, BHSD ‘mentality, mental disposition’.

rasaṃtāne<sup>1</sup> pratiṣṭhāpayet, <sup>a</sup>asya maitreya <sup>2</sup>puṇyaskandhasyāsau<sup>3</sup> pūrvakaḥ puṇyaskandhaḥ<sup>4</sup> śatatamīm api kalān nopaiti. sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīśahasratamīm api koṭīśatasahasratamīm api saṃkhyām api kalām api gaṇanām apy<sup>5</sup> upamām api na kṣamate.

§3<sup>a</sup> idam avocad<sup>6</sup> bhagavān. idam uktvā sugato hy athāparam etad uvāca śāstā —

yaś ceha gaṅgāsikatopamāms<sup>7</sup> tān<sup>8</sup>  
ratnasya pūrṇān<sup>9</sup> varalokadhātūn<sup>10</sup> |

<sup>a</sup> For a similar expression, cf. ASP(V) 80,14-19 (203,19-22): asya subhūte puṇyaskandhasya dharmadhātupariṇāmajasya asau pūrvaka upalambhasaṃjñinām bodhisattvānām dānamayaḥ puṇyābhisamkāraḥ śatatamīm api kalām nopaiti, sahasratamīm api śatasahasratamīm api koṭītamīm api koṭīśatatamīm api koṭīśahasratamīm api koṭīśatasahasratamīm api koṭīniyutaśatasahasratamīm api kalām nopaiti, saṃkhyām api kalām api gaṇanām api upamām api aupamyam api upanīśam api upanīśadam api na kṣamate | also JĀA 178; Rāṣṭra(F) 59,14-16; Vajra(V) 77,11-23.

<sup>1</sup> °saṃtāne *em.* : °santāne Ms.

<sup>2</sup> °ska<ndha>syā° [phung po T] : °skasyā° Ms.

<sup>3</sup> °āsau *em.* : °ā{sau}<so> Ms.

<sup>4</sup> °skandha<ḥ> *em.* : °skandha° Ms.

<sup>5</sup> apy *em.* : api Ms.

<sup>6</sup> avocad *em.* : avocat° Ms.

<sup>7</sup> °opamā<ms> *em.* : °opamān° Ms.

<sup>8</sup> <tān> *em.* [de dag T] : ro Ms. [might be influenced by 'ratnasya?']

<sup>9</sup> pūrṇān *em.* : pūrṇnām

<sup>10</sup> °dhātūn *em.* [cf. §2] : °dhātuṃ Ms.

<sup>a</sup> idam avocat° bhagavān° idam uktvā sugato hy athāparam etad uvāca śā<sub>(8)</sub>stā | yaś ceha gaṅgāsikatopamān° ro ratnasya pūrṇnām varalokadhātuṃ dadyāt° | jinobhyām muditā śucitto yaś caikasa-tvāya <sub>(32a)</sub>deśayeta gāthām || tatra ratnadānaṃ vipulaṃ hy atīva {gā}<gā>thāpradānasya kṛpārjitasya | prāpnoti kāñcit° na kalām na saṃkhyān{i}° dvayos tra<sub>(2)</sub>y{o}āṇām kuta eva ciṃtā ||

*khyā*), fraction (*kalā*), innumeration (*gaṇanā*) or comparison (*upamā*) can suffice it.

§3 bcom ldan 'das kyis de skad ces bka' stsal te | bde  
bar gshegs pas de<sup>1</sup> skad gsungs nas | ston pas gzhan yang  
'di skad ces bka' stsal to |

gang gis gang gā'i bye snyed <sup>(7)</sup>jig rten khams |  
de dag rin chen byur bur bkang byas te |  
dga' rab sems kyis rgyal la phul ba bas |  
gang gis tshigs bcad<sup>2</sup> gcig cig sems can byin | [1]  
rin chen sbyin ba shin tu rgyal chen de |  
snying rje bskyed nas tshigs bcad sbyin pa la |  
gang gā'i cha dang grangs su'ang mi phod <sup>(31a)</sup>na |  
lan gnyis lan gsum sems lta<sup>3</sup> ga la zhig | [2] <sup>(Q 293b2-4)</sup>

§3 Thus said the Blessed One. The Sugata having said so, then the teacher further said the following —

If now a joyful well-minded one<sup>a</sup>  
would give excellent world systems filled with jewels<sup>b</sup>  
equal to the grains of sand of the Gangā to the victors<sup>c</sup>,  
and if one would give a verse to *tone* being<sup>d</sup>; [1]

<sup>1</sup> de Q : di D

<sup>2</sup> tshigs bcad D : chigs bcad Q

<sup>3</sup> lta Q : la D

<sup>a</sup> Cf. Tib. *dga' rab sems*, \**pramuditacitta*.

<sup>b</sup> Tib. “would fill those [world systems] with abundance (*byur bu*) of jewels”.

<sup>c</sup> Plural in Ms., likewise §2; but Tib. *'rgyal la'*, in the singular.

<sup>d</sup> *Ekasattvāya* in v.1d here, but §2 mentions *ekagāthā*. Tib. seems to read both *tshigs bcad gcig*, ‘one verse’, *cig sems can*, ‘one being’ (v.1d). But if the Skt. verse reads ‘one verse’ as in §2, i.e. *yaś caikāṃ .... gāthāṃ*, the verse still does not scan.

dadyād<sup>1</sup> jinebhyo<sup>2</sup> muditaḥ<sup>3</sup> sucittā<sup>4</sup>  
 yaś †caikasattvāya<sup>5</sup> deśayeta gāthām ||<sup>a</sup> [1]  
 tad<sup>6</sup> ratnadānaṃ vipulaṃ hy atīva  
 gāthāpradānasya<sup>7</sup> kṛpārjitasya |  
 prāpnoti kāmcin<sup>8</sup> na kalāṃ na saṃkhyām<sup>9</sup>  
 dvayos trayāṇāṃ<sup>10</sup> kuta eva cintā ||<sup>b</sup> [2]

§4<sup>a</sup> idam avocad bhagavān. āttamanā maitreyo bodhisattvo mahāsattvas te ca bodhisattvāḥ<sup>11</sup> sadevamānuṣāsu-  
 ragandharvaś ca loko bhagavato bhāṣitam abhyanan-  
 dann<sup>12</sup> iti.

āryamaitreyapariṣṭhānāmahāyānasūtraṃ ṣoḍaśa-  
 maṃ<sup>13</sup> samāptam.

<sup>a</sup> Triṣṭubh; Indravajrā; *d pada is corrupted.*

<sup>b</sup> *a, b, c pada:* Triṣṭubh (Indravajrā); *d pada:* Triṣṭubh (Upendravajrā)

<sup>1</sup> dadyād *em.* : dadyāt<sup>0</sup> Ms.

<sup>2</sup> jinebhyo *em.* [cf. §2] : jinobhyāṃ Ms.

<sup>3</sup> mudita<ḥ> *em.* : muditā Ms.

<sup>4</sup> sucittā *em.* : śucitto Ms.

<sup>5</sup> [problematic! no possible solution. See discussion f.p.]

<sup>6</sup> tad *em.* [m.c.; de T] : tatra Ms.

<sup>7</sup> {gā}<gā>thā<sup>a</sup> Ms.

<sup>8</sup> kāmcin *em.* : kāñcit<sup>0</sup> Ms.

<sup>9</sup> saṃkhyām *em.* : saṃkhyān{i}<sup>0</sup> Ms.

<sup>10</sup> tray{o}āṇāṃ Ms.

<sup>11</sup> bodhisa{tvā}tv{o}āḥ Ms.

<sup>12</sup> abhyanandan<n> *em.* : abhyanandan Ms.

<sup>13</sup> ṣoḍaśamaṃ *em.* : ṣoḍasamaṃ Ms.

<sup>a</sup> idam avocad bhagavān āttamanā maitreyo bodhisattvo mahāsattvas  
 te ca bodhisa{tvā}tv{o}āḥ sadevamānuṣāsu<sup>(32a3)</sup>ragandharvaś ca lo-  
 ko bhagavato © bhāṣitam abhyanandan iti ||××|| ārya©maitreya-  
 pariṣṭhānāmahā<sup>(4)</sup>yānasūtraṃ ṣoḍasamaṃ samāptam ||××||  
 (Tibetan marginal note written above the first line:) 'phags pa byams  
 pas zhus pa zhes bya ba theg pa chen po'i mdo ste bcu drug pa  
 rdzogs so |>

The exceptionally abundant jewel-giving  
does not nearly<sup>a</sup> reach a fraction nor a number  
of [the merit of] the gift of a verse out of compas-  
sion.

How could there be thought of two or three (frac-  
tions)! [2]

§4 bcom ldan 'das kyis de skad ces bka' stsal nas | byang  
chub sems dpa' sems dpa' chen po byams pa dang | byang  
chub sems dpa' de dag dang | dge slong de dag dang | lha  
dang | mi dang | lha ma yin <sup>(2)</sup>dang | dri zar bcas pa'i 'jig  
rten yi rangs<sup>1</sup> te | bcom ldan 'das kyis gsungs pa la mngon  
par bstod do |

'phags pa byams pas zhus pa zhes bya ba theg pa chen po'i  
mdo rdzogs so<sup>2</sup> || (Q 293b4-6)

§4 Thus said the Blessed One. Transported with joy<sup>b</sup>,  
the Bodhisattva Maitreya the great being and those Bodhi-  
sattvas<sup>c</sup> and the world together with gods, human beings,  
*asuras* and *gandharvas* were pleased by what the Blessed  
One said.

The sixteenth mahāyāna sūtra, called “The Inquiry of Mai-  
treya”, is complete.

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<sup>1</sup> yi rangs D : yid rangs Q

<sup>2</sup> s.ho Q : so D

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<sup>a</sup> *kāṃcit*, ‘any’; cf. T reads: “*gang gā'i*”, ‘Gaṅgā’s’.

<sup>b</sup> *āttamanā*, Cf. Tib.: *byams pa dang ... dri zar bcas pa'i 'jig rten yi rangs* (*āttamanas*) *te ...*, i.e. Tib reads *āttamanā* as plural (Skt. *āttamanasah*), governing Maitreya and the rest of the audience. For detail, cf. Sūtra 15, §5, fn.

<sup>c</sup> Tib adds: *dge slong de dag dang*, “and those monks”.





**17. Anantabuddhakṣetraguṇodbhāvana-  
nāmamahāyānasūtra**

### Primary sources

- C<sup>1</sup> Anantabuddhakṣetraguṇodbhāvanasūtra. Chinese translation by Xüanzang (玄奘): 顯無邊佛土功德經. Taishō vol.10, no.289. (in Appendix I)
- C<sup>2</sup> Anantabuddhakṣetraguṇodbhāvanasūtra. Chinese translation by Faxian (法賢): 佛說較量一切佛刹功德經. Taishō vol.10, no.290.
- C<sup>3</sup> Chinese translation by Buddhābhaddra (佛陀跋陀羅): 大方廣佛華嚴經: 壽命品第二十六 (Buddhāvataṃsakasūtra collection, Chap.26). Taishō vol.9, no.278(26). (see Appendix III)
- C<sup>4</sup> Chinese translation by Śikṣānanda (實叉難陀): 大方廣佛華嚴經: 壽量品第三十一 (Buddhāvataṃsakasūtra collection, Chap.31). Taishō vol. 10, no. 279(31). (see Appendix IV)
- D<sup>1</sup> Āryatathāgatānāṃ Buddhakṣetraguṇoktadharmaṃparyāya. Tibetan Derge edition, translated by Jinamitra, Dānaśīla and Ye shes sde: *'Phags pa de bzhin gshegs pa rnam kyī sangs rgyas kyī zhing gi yon tan brjod pa'i chos kyī rnam grangs*. D 104, vol.48, nga, 285b4-286b7.
- D<sup>2</sup> *Sangs rgyas phal po che zhes bya ba las | tshe'i tshad kyī le'u zhes bya ba ste | sum cu bdun pa'o*. D 44, vol.36, kha, 393b6-394b5 (see Appendix II)
- Ms Anantabuddhakṣetraguṇodbhāvanasūtra. The seventeenth sūtra in this Potala Sanskrit manuscript collection, 32a4-33b8.
- Q<sup>1</sup> Āryatathāgatānāṃ Buddhakṣetraguṇoktadharmaṃparyāya. Tibetan Derge edition. *'Phags pa de bzhin gshegs pa rnam kyī sangs rgyas kyī zhing gi yon tan brjod pa'i chos kyī rnam grangs*. Q 772, vol.28, gu, 310b2-312a4.

- Q<sup>2</sup> *Tshe'i tshad.* in *Phal chen* collection, chap.37. Tibetan Peking edition. Q 761(37), vol.25, li, 274b2-275a8. (See Appendix II)
- T (or Tib) All Tibetan translations (D<sup>1</sup> and Q<sup>1</sup>)

**Chinese recension sigla** (cf. LPra 122)

- F first Fuzhou edition 福州 = Taishō 宮
- Kr second Koryō 高麗藏
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- T Tōdaiji (東大寺) manuscript. (only in C<sup>1</sup>)
- Y Puning zang 普寧藏 = Taishō 元

**Note:**

C<sup>2</sup> is closer in content to Ms than C<sup>1</sup>; though in many instances the translation of C<sup>1</sup> is more precise and better worded. Still, C<sup>2</sup> is arranged on the facing page of Ms, while C<sup>1</sup> is listed in Appendix I.



## **Critical Edition**

## 17. Anantabuddhakṣetraguṇodbhāvana- nāmamahāyānasūtra

**§1<sup>a</sup>** evaṃ mayā śrutam. ekasmin samaye bhagavān magadheṣu viharati sma dharmāraṇye<sup>1</sup> bodhimaṇḍale vajra-  
maṇikkhacite<sup>2a</sup> padmagarbhasiṃhāsane<sup>3b</sup> mahatā bodhisat-  
tvagaṇena sārddhaṃ daśa buddhakṣetrānabhilāpya<sup>4</sup>koṭṭini-  
yutaśatasahasraparamāṇurajaḥsamair bodhisattvair ma-  
hāsattvaiḥ<sup>5 c</sup>.

<sup>a</sup> Cf. Pāli Sv.ii.545,14: nīlamanikkhacitā; Dhṛp-a.iii.364,21-22: ekaṃ ra-  
jatakhaṇḍitaṃ ekaṃ maṇikkhacitaṃ ti ... Cf. also PischelGrPkt §196: M.  
maṇikkha = īmaṇikkhacita (Mṛcch. 41,2); LC s.v. *spras pa*]

<sup>b</sup> Cf. JĀA 8, §3 : tasya ca mahāmaṇiratnapadmagarbhasiṃhāsanasyo-  
pari samantāt. Cf. also BLSF i.197v2, v5.

<sup>c</sup> Cf. JĀA 8, §3 (also p.184, §42,2): tena khalu punaḥ samayena daśadi-  
śy aikaikasmād digbhāgād daśabuddhakṣetrānabhilāpyakoṭṭiniyu-  
taśatasahasraparamāṇurajaḥsamā ... āgacchanti sma | Cf. BLSF i.  
197r4; 250r4; v1 (JĀA *fragments*)

Cf. GV(j) 33,20-34, (GV(V) 57,20-21): ... yāvad anabhilāpyānabhilā-  
pyabuddhakṣetraparamāṇurajaḥsamān api lokadhātūn atikramā-  
mi |

Cf. DBh(R) 95,7-8.

<sup>1</sup> dharmā° *em.* : dharma° Ms.

<sup>2</sup> °<kha>cite *em.* [spras pa T; 所共莊嚴 C<sup>1</sup>; cf. Pāli *resources*] : °cittē Ms.

<sup>3</sup> °ga<r>bha° *em.* [snying po T; JĀA] : °gabbha° Ms.

<sup>4</sup> °ānabhilāpya° *em.* : °ānābhlāpya° Ms.

<sup>5</sup> mahā° *em.* : mmaha° Ms.

<sup>a</sup> evaṃ mayā śrutam ekasmin° ||××|| sa°maye bhagavān° magadheṣu  
viha<sub>(32a5)</sub>rati sma | dharmmarāṇye bodhi×||××||°maṇḍale vajra-  
maṇicitte padmagabbhasiṃ°hāsane mahatā bodhisatvaga<sub>(6)</sub>ṇena sār-  
ddhaṃ daśabuddhakṣetrānābhi°lāpyakoṭṭiniyutaśatasahasrapara-  
°māṇurajaḥsamair bodhisattvair mma<sub>(7)</sub>hasattvaiḥ |

rgya gar skad du | ārya ta thā ga tā nā ma bud dha kṣe tra<sup>1</sup>  
 gu no<sup>2</sup> kta dha rma pa<sup>3</sup> ryā ya |  
 bod skad du | 'phags pa de bzhin gshegs pa rnam kyī<sup>4</sup>  
 sangs <sup>(285b5)</sup>rgyas kyī zhing gi yon tan brjod pa'i chos kyī  
 rnam grangs |  
 sangs rgyas dang byang chub sems dpa' thams cad la  
 phyag 'tshal lo |

§1 'di skad bdag gis thos pa<sup>5</sup> dus gcig<sup>6</sup> na | bcom ldan  
 'das yul mnyam dga' na chos kyī dgon pa byang chub kyī  
 snying po na nor bu rdo rjes spras pa'i pad <sup>(6)</sup>ma'i snying  
 po'i seng ge'i khri la bzhugs te | byang chub sems dpa'i dge  
 'dun chen po sangs rgyas kyī zhing brjod du med pa bye  
 ba khrag khrig brgya stong phrag bcu'i rdul phra rab  
 snyed kyī byang chub sems dpa' sems dpa' chen po dang  
 thabs cig<sup>7</sup> go | <sup>(Q 310b2-5)</sup>

### 佛說較量一切佛刹功德經

西天譯經三藏朝散大夫試光祿卿明教大師臣法賢奉詔譯<sup>a</sup>

§1 <sup>(C2: 592a26-29)</sup> 如是我聞，一時，佛在王舍城法野菩提道場，  
 坐金剛摩尼寶師子之座，有菩薩摩訶薩眾，周匝圍繞，復有  
 十佛刹百千俱胝那由他眾，聽佛說法。

**Proclamation of the virtues in the infinite buddhafields<sup>a</sup>**

<sup>1</sup> tra D : dra Q

<sup>2</sup> no D : to Q

<sup>3</sup> pa D : par Q

<sup>4</sup> kyī D : kyis Q

<sup>5</sup> pa D : pa'i Q

<sup>6</sup> gcig D : cig Q

<sup>7</sup> cig D : gcig Q

<sup>a</sup> 西天譯經三藏朝散大夫試光祿卿明教大師臣法賢奉詔譯 Kr : 三藏法師  
 法賢奉詔譯 FS : 宋西天譯經三藏朝散大夫試光祿卿明教大師法賢奉  
 詔譯 M

<sup>a</sup> The Tibetan D<sup>1</sup> and Q<sup>1</sup> give the title of the sūtra as: *Āryatathāgatā-*





§1 Thus have I heard. Once the Blessed One stayed at the Dharma grove in Magadhī, a place [where he attained his] awakening bodhi, on a lion's throne [sprung] from the calyx of a lotus and inlaid with diamonds and jewels, together with a great assembly of Bodhisattvas, the great beings,<sup>a</sup> comparable to ten hundred thousand of *anabhilāpya*<sup>b</sup> of *koṭī* of *niyuta* of fine particles of dust in the bud-

*nām Buddhakṣetraguṇoktadharmaparyāya*. For this, cf. §12: (*idaṃ tathāgatānām buddhakṣetraguṇodbhāvanadharmaparyāyam udgrahīsyati ...*). Though from this §12 passage, it can be seen as an alternative title for this sūtra, the title should be *°guṇodbhāvana°* ("proclamation of virtues" BHSD s.v. *udbhāvana*), rather than *°guṇokta°* as DQ suggested; cf. *'brjod pa'* as in the Tibetan title, here *'brjod pa'* should correspond to *'udbhāvana'*, 'manifestation, declaration' (BHSD), rather than *ukta*. Cf. the expression in Sūtra 2, §13: *tathāgataguṇodbhāvanārthaṃ*.

The translation of C<sup>1</sup>: '顯無邊佛土功德經' ("The manifestation of the virtues of the infinite buddhafields"), is similar to the title of this Ms.

C<sup>2</sup>: 佛說較量一切佛刹功德經, "The proclamation of the Buddha on the measuring up of the virtues of all the buddhafields". C<sup>2</sup> adds the expression 'measuring up' not only in the title but also in the content (較量/校量, cf. §§2,3,4 etc.) to show the comparison of the life-span in the different buddhafields.

In addition to the above independent texts in the Chinese and Tibetan canons, there also exist parallel texts in the *Buddhāvataṃsaka* collection. Despite the difference in the chapter numbering, all the Chinese and Tibetan texts give the 'section' title as: *Tshe'i tshad* (壽命/壽量) 'the length of life-span'. Though this section title is different from the title of sūtra 17, the name of the whole collection, *Buddhāvataṃsaka Vaipulyapīṭaka*, is preserved in the Ms colophon. This is the first Indian passage to prove the existence of a major Indian compendium of texts bearing the title '*Buddhāvataṃsaka*' known to the scribe/collector of this Ms. This is important evidence. Further see §13 below.

<sup>a</sup> C<sup>1</sup> adds a list of the assembly: gods, humans, *asuras*.

D<sup>2</sup>Q<sup>2</sup>C<sup>3</sup>C<sup>4</sup> (i.e. the *Tshe'i tshad* section in *Avataṃsaka*) do not have this paragraph.

<sup>b</sup> *Anabhilāpya* is used together with the other expressions of numer-

§2<sup>a</sup> tena khalu punaḥ<sup>1</sup> samayena<sup>2</sup> tasminn eva<sup>3</sup> bodhisattvaparṣatsaṃnipāte<sup>4a</sup> <sup>5</sup>cintyaprabharājo<sup>6</sup> nāma bodhisattvo mahāsattvaḥ saṃnipatito<sup>7</sup> 'bhūn saṃniṣaṇṇaś<sup>8</sup> ca. atha khalv<sup>9</sup> acintyaprabharājo<sup>10</sup> bodhisattvo mahāsattvo buddhānubhāvenotthāya padmāsanāt sarvabodhisattva-gaṇam āmantrayate<sup>11</sup> sma —

yat khalu punar bho jinaputrā iha sahāyāṃ lokadhātau

<sup>a</sup> Cf. the expression in DBh(R) p.5,K: tena khalu punaḥ samayena tasminn eva bodhisattvaparṣatsaṃnipāte vimukticandro nāma bodhisattvas ...

Samādh(V) 2,5-6: tena khalu punaḥ samayena tasminn eva parṣatsaṃnipāte candraprabho nāma kumārabhūtaḥ saṃnipatito 'bhūt saṃniṣaṇṇaḥ ...

<sup>1</sup> punaḥ *em.* : punas Ms.

<sup>2</sup> samaye<na> *em.* : samaye Ms.

<sup>3</sup> eva {sama} Ms.

<sup>4</sup> \*parṣa<t>sa<m>nipāte *em.* [cf. DBh(R), Samādh(V) parallels] : \*parṣatasannipā{ta}te Ms.

<sup>5</sup> <'>cint<y>a° *em.* : acinta° Ms.

<sup>6</sup> [BHS; cf. BHSG §17.4: -an stem, nom.sg. m. -aḥ]

<sup>7</sup> sa<m>nipatito *em.* : sanipatito Ms.

<sup>8</sup> <saṃ>niṣaṇṇaś *em.* [cf. parallel cliché] : niṣaṇṇaś Ms.

<sup>9</sup> khalv *em.* : khalu Ms.

<sup>10</sup> acint<y>a° *em.* : acinta° Ms.

<sup>11</sup> āmantray<at>e *em.* : āmantraye Ms.

<sup>a</sup> tena khalu punas samaye tasminn eva {sama} bodhisattvaparṣatasannipā{ta}te | acintaprabharājo nāma bodhisattvo mahāsattva<sub>(8)</sub>ḥ sanipatito 'bhūn niṣaṇṇaś ca || atha khalu acintaprabharājo bodhisattvo mahāsattvo buddhānubhāvenotthāya padmāsanāt<sup>0</sup> <sub>(32b)</sub> sarvabodhisattvagaṇam āmantraye sma || yat<sup>0</sup> khalu punar bho jinaputrā iha sahāyāṃ lokadhātau kalpaṃ | tat<sup>0</sup> {su}sukhāvatyāṃ lokadhātau {ka<sub>(2)</sub>lpaṃ} bhagavato 'mitābhasya tathāgatasya buddhakṣetre ekaṃ rātriṃdivasaṃ || 1 ||

dhafields.<sup>a</sup>

§2 de'i tshe byang chub sems dpa'i 'khor gyi <sup>(7)</sup>dkyil 'khor 'dus pa de nyid du byang chub sems dpa' sems dpa' chen po 'od bsam gyis mi khyab pa'i rgyal po zhes bya ba 'dus par gyur te 'dug go | de nas byang chub sems dpa' sems dpa' chen po 'od bsam gyis mi khyab pa'i rgyal po sangs rgyas kyi mthus stan las langs te | <sup>(286a)</sup>byang chub sems dpa'i tshogs thams cad la smras pa kye rgyal ba'i sras dag gang<sup>1</sup> 'jig rten gyi kham mi mjed kyi bskal pa de ni bcom ldan 'das de bzhin gshegs pa 'od dpag med kyi sangs rgyas kyi zhing 'jig rten gyi kham bde ba can gyi nyin zhag gcig go | <sup>(Q 310b6-8)</sup>

§2 <sup>(C2: 592a29-b4)</sup>爾時會中有一菩薩摩訶薩，名不思議光王，即從座起，瞻視大會諸菩薩已，而白眾言：汝諸佛子，今當諦聽，此娑婆世界，滿一大劫較量時分，是彼西方極樂世界，無量壽佛剎一晝夜。

§2 Then at that time in the gathering assembly<sup>b</sup> of Bodhisattvas, the Bodhisattva, the great being, Acintyapra-

<sup>1</sup> gang *em.* [yat Ms.; cf. §§3,4 etc.]: *om.* DQ

als, like *koṭī*, *niyuta* here. Therefore I take the word *anabhilāpya* as subst. nt. 'a very high number' (BHSD s.v.).

<sup>a</sup> I took 'daśa' as a multiplier in nom.-acc. (or as if indeclinably) with the instr. of the noun *buddhakṣetrānabhilāpya-...rajaḥ(samair)* (cf. Whitney\_Grammar §486c), rather than as a compound *dasabuddhakṣetra-*. I.e. it reads with the *...rajas*, 'ten hundred thousand of ... particles of dust'; rather than with the *buddhakṣetra*, '... (in) ten buddhafiels'. Normally it is the buddhafiels in ten directions but not something in ten buddhafiels. Cf. §11 below.

<sup>b</sup> °*parṣatsaṃnipāte*. Cf. Tib. 'khor gyi dkyil 'khor 'dus pa, \**parṣanmaṇḍa-lasaṃnipāta*. For 'khor gyi dkyil 'khor rendered as *parṣanmaṇḍala*, cf. Schmithausen 1971: 175, §119,14f.; 'dul pa, LC: ... *saṃnipāta*. Cf. the expression in GV(V) 235,9: *ekam api tathāgataparṣanmaṇḍalasamni-pātam ārabhya dharmam deśayāmi* |

kalpaṃ tat sukhāvatyāṃ<sup>1</sup> lokadhātau<sup>2</sup> bhagavato 'mitā-  
bhasya tathāgatasya buddhakṣetra<sup>3</sup> ekaṃ rātriṃdivasam.

§3<sup>α</sup> yat khalu punar bho jinaputrāḥ sukhāvatyāṃ loka-  
dhātau kalpaṃ tat kaṣāyadhvajāyāṃ<sup>a</sup> lokadhātau bhaga-  
vato vajrasārapramardinas<sup>4</sup> tathāgatasya buddhakṣetra<sup>5</sup>  
ekaṃ rātriṃdivasam.<sup>b</sup>

<sup>a</sup> Cf. MJM 221,v.32: ito 'saṃkhyeyakalpānte lokadhātuḥ kaṣāyite |  
pūrvasyāṃ diśi kṣāyadhvajō nāma bhaviṣyati || 32 ||  
GV(V) 65,30-31: uttarāyāṃ diśi kṣāyadhvajāyāṃ lokadhātau va-  
jrapramardano nāma tathāgato 'rhan samyaksambuddhaḥ...

<sup>b</sup> Cf. the pattern in the comparison of life-span in ĀyuPS 79, [21]: yad  
bh[i]kṣa[vo] [ma]nuṣyāṇā<ṃ> varṣasatam ta<d> devānā<ṃ> traya-  
striṃśānām ekaṃ rātrindivasam, tena rātriṃndivasena tṛṃśad  
rāttrakeṇa māsenā, dvādaśa māsakena samvatsareṇa, tayā sam-  
vatsa[ra]gaṇanayā divyaṃ varṣasahasraṃ [devā]nām trayastrīṃ-  
śānām āyusaḥ pramāṇaṃ. tad bhavati mānuṣikayā gaṇanayā tistro  
varṣakoṭyaḥ ṣaṣṭiś ca varṣasatasa[hasrā]ṇy āyusaḥ pramāṇam, as-  
ty antareṇa kālakṛyā.

<sup>1</sup> {su}sukhāvatyāṃ Ms.

<sup>2</sup> lokadhātau {kalpaṃ} Ms.

<sup>3</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>4</sup> °pramardinas *em.* : °pramardinaḥ Ms.

<sup>5</sup> °kṣetra *em.* : °kṣe{tra}tre Ms.

<sup>α</sup> yat<sup>o</sup> khalu punar bho jinaputrāḥ sukhāvatyāṃ lokadhātau <sup>(32b3)</sup>kal-  
paṃ | tat<sup>o</sup> kaṣāyadhvajāyāṃ lo<sup>o</sup>kadhātau bhagavato vajrasārapra-  
mardina<sup>o</sup>ḥ tathāgatasya buddhakṣe{tra}tre ekaṃ <sup>(4)</sup>rātriṃdiva-  
sam || 2 ||

bharāja<sup>a</sup> by name, joined the gathering and sat. Then by the power of the Buddha, the Bodhisattva the great being Acintya<sup>b</sup>prabharāja arose from his lotus seat<sup>c</sup> and spoke to the entire assembly of Bodhisattvas<sup>c</sup> —

“O, Members of the victor<sup>d</sup>! A *kalpa* period of time in the Sahā world element here is (equal to) one day and night in the Sukhāvātī world, the buddhafield of Amitābha<sup>e</sup> Tathāgata.

**§3** [(D<sup>1</sup>Q<sup>1</sup> add:) kye rgyal ba'i sras dag gang 'jig <sup>(286a2)</sup>rten gyi khams bde ba can gyi bskal pa de ni bcom ldan 'das de bzhin gshegs pa mi 'khrugs pa'i sangs rgyas kyi zhing 'jig rten gyi khams mngon par dga' ba'i nyin zhag gcig go | ]

kye rgyal ba'i sras dag gang 'jig rten gyi khams mngon par dga' ba'i bskal pa de ni bcom ldan 'das de bzhin gshegs pa rdo rje <sup>(3)</sup>snying pos rab tu 'dul ba'i sangs rgyas kyi zhing 'jig rten gyi khams dur smrig gi rgyal mtshan gyi nyin zhag gcig go | <sup>(Q 310b8-311a3)</sup>

**§3** <sup>(592b4-6)</sup>佛子，彼極樂世界，一大劫較量時分，是阿彌弭沙世界，縛<sup>α</sup>日囉<sup>(二合)</sup>娑誡囉鉢囉摩哩那曩如來佛刹一晝夜。

<sup>α</sup> 縛 Kr: 囉 FMSY

<sup>a</sup> Cf. parallel texts, D<sup>2</sup>Q<sup>2</sup>C<sup>3</sup>C<sup>4</sup> (Appendix II-IV), i.e. the *Tshe'i tshad* section in the Chinese and Tibetan Avatamsaka collection, mention the Bodhisattva's name as: *Sems kyi rgyal po* (心王).

<sup>b</sup> *Padmāsana*. C<sup>1</sup>(從坐而起)C<sup>2</sup>(即從座起) and Tib (*stan las lang te*) read only 'from the seat' (*\*ānubhāvenotthāyāsanāt*).

<sup>c</sup> C<sup>1</sup> puts the teaching in the mouth of the Buddha: “the Bodhisattva Acintya<sup>b</sup>prabharāja asked the Blessed One after having bowed down to his feet and saluted with folded hands: ‘Lord! Is there any difference in the arrangement of the length of time in all the buddhafields?’ The Blessed One said: ...”

<sup>d</sup> *jinaputra*. -*Putra* in the latter part of a compound does not mean ‘son’ but indicating a ‘member’ of a class or group. For details see Sūtra 14, §1, v.2, fn. and Sūtra 2, §13; Sūtra 19, §19.

<sup>e</sup> Cf. D<sup>2</sup>Q<sup>2</sup> (Appendix II): *tshe dpag tu med pa'i sangs rgyas*, i.e. *amitāyus*.

§4<sup>α</sup> yat khalu punar bho jinaputrāḥ kaṣāyadhvajāyāṃ  
 lokadhātau kalpaṃ tad avaivartikacakra<sup>1</sup>nirghoṣāyāṃ<sup>2</sup> lo-  
 kadhātau bhagavataḥ suniścita padmaphullita<sup>3</sup>gātrasya<sup>4</sup>  
 tathāgatasya buddhakṣetra<sup>5</sup>ekaṃ rātriṃdivasam.

<sup>1</sup> °cakra° *em.* ['khor lo T; 輪 C<sup>1</sup>C<sup>2</sup>C<sup>3</sup>C<sup>4</sup>] : °vajra° Ms.

<sup>2</sup> °ni<r>ghoṣāyāṃ *em.* [dbyangs T; 音 C<sup>1</sup>; 音聲 C<sup>3</sup>C<sup>4</sup>; cf. §5] : °nighoṣā-  
 yāṃ Ms.

<sup>3</sup> °phul<l>ita° *em.* : °phulita° Ms.

<sup>4</sup> °gātra<sya> *em.* [pad mo rab tu rgyas pa'i sku; 敷蓮花身 C<sup>2</sup>; *gen. case*  
*cf. pattern in §3,5,6 etc.*] : °{vasu}sigātra Ms.

<sup>5</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>α</sup> yat<sup>0</sup> khalu pu©nar bho jinaputrāḥ kaṣāyadhvajāyāṃ lo©kadhātau  
 kalpaṃ | tad avaivarttika<sub>(32b5)</sub>vajranighoṣāyāṃ lokadhātau © bha-  
 gavataḥ suniścita padmaphulita{va©su}sigātratathāgatasya bu-  
 ddhakṣe<sub>(6)</sub>tre ekaṃ rātriṃdivasam || 3 ||

**§3** <sup>a</sup>Further, O, Members of the victor! A *kalpa* period of time in the *Sukhāvātī* world is one day and night in the *Kaṣāyadhvajā*<sup>b</sup> world, the buddhafield of Vajrasārapramardin<sup>c</sup> Tathāgata.

**§4** kye rgyal ba'i sras dag gang 'jig rten gyi khams dur smrig gi rgyal mtshan gyi bskal pa de<sup>1</sup> ni bcom ldan 'das de bzhin gshegs pa shin du rnam par gdon mi za bar pad mo rab tu rgyas pa'i sku'i <sup>(4)</sup>sangs rgyas kyi zhing 'jig rten gyi khams phyir mi ldog pa'i 'khor lo dbyangs kyi nyin zhag gcig go | <sub>(Q 311a3-4)</sub>

**§4** <sub>(592b6-8)</sub> 佛子，彼阿彌弭沙世界，一大劫較量時分，是不退輪光明世界，敷蓮花身如來佛刹中一晝夜。

**§4** Further, O, Members of the victor! A *kalpa* period of time in the *Kaṣāyadhvajā* world is one day and night in the *Avaivartikacakranirghoṣā*<sup>d</sup> world, the buddhafield of *Sunīścītapadmaphullita*gātra<sup>e</sup> Tathāgata.

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<sup>1</sup> de D : de'i Q

<sup>a</sup> Between *Sukhāvātī* and *Kaṣāyadhvajā*, D<sup>1</sup>Q<sup>1</sup> have *Abhirati* (*mngon par dga' ba*), the buddhafield of *Akṣobhya* Tathāgata (*mi 'khrugs pa*), i.e.: one *kalpa* in *Sukhāvātī* is one day and night in *Abhirati*; while one *kalpa* in *Abhirati* is one day and night in *Kaṣāyadhvajā*. However, D<sup>2</sup>Q<sup>2</sup>(C<sup>3</sup>C<sup>4</sup>) do not have this passage, See Appendix II.

<sup>b</sup> C<sup>1</sup>, 阿彌弭沙, seems not to correspond to *kaṣāyadhvajā*.

<sup>c</sup> C<sup>1</sup> seems to read: *pramada* [(金剛堅固)歡喜], 'delight'.  
C<sup>2</sup> seems to correspond to Ms: *vajra*(縛日囉)-*sāra*(娑誡囉)-*pramardinaḥ*(鉢囉摩哩那曩); D<sup>2</sup>Q<sup>2</sup> and Gv(V) 65,30 (f.p.) do not have °*sāra*° (*rdo rje rab tu 'joms pa*); C<sup>3</sup> has only *vajra* (金剛佛); C<sup>4</sup> has: *vajrasāra* (金剛堅佛).

<sup>d</sup> °*nirghoṣa*, 'sound', C<sup>2</sup> reads: 'light' (光明).

<sup>e</sup> D<sup>1</sup>Q<sup>1</sup> have the prefix '*rab tu*' for *rgyas pa* (°*phullita*°); while D<sup>2</sup>Q<sup>2</sup> have '*shin tu*' (Appendix II, §4).

C<sup>2</sup> omits *sunīścīta*°.

§5<sup>α</sup> yat khalu punar bho jinaputrā<sup>1</sup> avaivartikacakra<sup>1</sup>nir-  
ghoṣāyāṃ lokadhātau kalpaṃ tad virajāyāṃ<sup>2</sup> lokadhātau  
bhagavato<sup>3</sup> dharmadhvajasya tathāgatasya buddhakṣetra<sup>4</sup>  
ekaṃ rātriṃdivasam.

§6<sup>β</sup> yat khalu punar bho jinaputrā<sup>5</sup> virajāyāṃ lokadhā-  
tau kalpaṃ tat pradīpāyāṃ lokadhātau bhagavataḥ śiṃ-  
hasya tathāgatasya buddhakṣetra<sup>6</sup> ekaṃ rātriṃdivasam.

§7<sup>γ</sup> yat khalu punar bho jinaputrāḥ<sup>7</sup> pradīpāyāṃ loka-  
dhātau kalpaṃ tat suprabhāyāṃ lokadhātau bhagavato  
vairocanaśya<sup>8</sup> tathāgatasya buddhakṣetra<sup>9</sup> ekaṃ rātriṃ-  
divasam.

<sup>1</sup> °cakra° *em.* [cf. §4] : °vajra° Ms.

<sup>2</sup> virajāyā<ṃ> *em.* : virajāyā Ms.

<sup>3</sup> bhagavato *em.* : bhagavataḥ Ms.

<sup>4</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>5</sup> °putrā *em.* : °putrāḥ Ms.

<sup>6</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>7</sup> °putrā<ḥ> *em.* : °putrā Ms.

<sup>8</sup> vairocana{śya}<śya> Ms.

<sup>9</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>α</sup> yat<sup>0</sup> © khalu punar bho jinaputrā<sup>0</sup> avaivartti© kavajranirghoṣāyāṃ  
lokadhā<sup>(32b7)</sup>tau kalpaṃ | tad virajāyā lokadhātau bhagavataḥ dhar-  
mmadhvajasya tathāgatasya buddhakṣetre ekaṃ rātriṃdivasaṃ ||  
4 ||

<sup>β</sup> yat<sup>0</sup> khalu puna<sup>(8)</sup>r bho jinaputrāḥ virajāyāṃ lokadhātau kalpaṃ |  
tat<sup>0</sup> pradīpāyāṃ lokadhātau bhagavataḥ śiṃhasya tathāgatasya  
buddhakṣetre ekaṃ <sup>(33a)</sup>rātriṃdivasaṃ || 5 ||

<sup>γ</sup> yat<sup>0</sup> khalu punar bho jinaputrā pradīpāyāṃ lokadhātau kalpaṃ  
tat<sup>0</sup> suprabhāyāṃ lokadhātau bhagavato vairocana{śya}<śya> <sup>(33a2)</sup>  
tathāgatasya buddhakṣetre ekaṃ rātriṃdivasaṃ || 6 ||



§5 kye rgyal ba'i sras dag gang 'jig rten gyi kham  
phyir mi ldog pa'i 'khor lo dbyangs kyi bskal pa de ni  
bcom ldan 'das de bzhin gshegs pa chos kyi rgyal mtshan  
gyi zhing 'jig rten gyi kham rdul <sup>(5)</sup>dang bral ba'i nyin  
zhag gcig go | (Q 311a4-5)

§5 <sup>(592b8-10)</sup>佛子，彼不退輪光明世界，一大劫較量時分，是  
無塵世界，法王如來佛刹中一晝夜。

§5 Further, O, Members of the victor! A *kalpa* period of  
time in the Avaivartikacakraṇirghoṣā world is one day and  
night in the Virajā world, the buddhafield of Dharmadhva-  
ja<sup>a</sup> Tathāgata.

§6 kye rgyal ba'i sras dag gang 'jig rten gyi kham  
dang bral ba'i bskal pa de ni bcom ldan 'das de bzhin  
gshegs pa seng ge'i sangs rgyas kyi zhing 'jig rten gyi  
kham mar me ldan gyi nyin zhag gcig go | (Q 311a5-6)

§6 <sup>(Q 592b10-12)</sup>佛子，彼無塵世界，一大劫較量時分，是燈光  
世界，師子如來佛刹中一晝夜。

§6 Further, O, Members of the victor! A *kalpa* period of  
time in the Virajā world is one day and night in the  
Pradīpā<sup>b</sup> world, the buddhafield of Siṃha Tathāgata.

§7 kye rgyal ba'i sras dag gang 'jig rten gyi kham <sup>(6)</sup>mar  
me ldan gyi bskal pa de ni bcom ldan 'das de bzhin gshegs  
pa rnam par snang mdzad kyi sangs rgyas kyi zhing 'jig  
rten gyi kham 'od bzang po'i nyin zhag gcig go | (Q 311a6-8)

§7 <sup>(Q 592b12-14)</sup>佛子，彼燈光世界，一大劫較量時分，是善光  
世界，毘盧遮那如來佛刹中一晝夜。

§7 Further, O, Members of the victor! A *kalpa* period of  
time in the Pradīpā world is one day and night in the Su-

<sup>a</sup> C<sup>2</sup> reads: \*dharmarāja (法王).

<sup>b</sup> D<sup>2</sup>Q<sup>2</sup> add '(sgron ma) bzang po', likewise C<sup>3</sup>C<sup>4</sup> '善(燈)'.

**§8<sup>α</sup>** yat khalu punar bho jinaputrāḥ suprabhāyāṃ<sup>1</sup> lokadhātau kalpaṃ tad<sup>2</sup> duratikramāyāṃ<sup>3</sup> lokadhātau bhagavato dharmaraśmiprajvalitagātrasya<sup>4</sup> tathāgatasya buddhakṣetra<sup>5</sup> ekaṃ rātriṃdivasam<sup>6</sup>.

**§9<sup>β</sup>** yat khalu punar bho jinaputrā<sup>7</sup> duratikramāyāṃ lokadhātau kalpaṃ<sup>8</sup> tad<sup>9</sup> vyūhāyāṃ<sup>10</sup> lokadhātau bhagavataḥ sarvābhijñāmatirājasya<sup>11</sup> tathāgatasya buddhakṣetra<sup>12</sup> ekaṃ rātriṃdivasam.

<sup>1</sup> su<p>rabhāyāṃ *em.* [cf. §7] : subhrabhāyāṃ Ms.

<sup>2</sup> tad *em.* : tat<sup>0</sup> Ms.

<sup>3</sup> dura{ti}tikramāyāṃ Ms.

<sup>4</sup> °raśmi° *em.* : °{rāja}raśmita° Ms.

<sup>5</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>6</sup> rātri<m>° *em.* : rātri° Ms.

<sup>7</sup> ji{pu}naputrā Ms.

<sup>8</sup> kalpaṃ {tad ādarśamaṇḍalacakranirghoṣāyāṃ lokadhātau bhagavataś candrabuddhes tagatasya buddhakṣetre} Ms.

<sup>9</sup> tad *em.* : tat<sup>0</sup> Ms.

<sup>10</sup> vyūhāyā<m> *em.* : vyūhāyā Ms.

<sup>11</sup> sarvābhijñā° *em.* : sarvā{bhi}bhijñā° Ms.

<sup>12</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>α</sup> yat<sup>0</sup> khalu punar bho jinaputrāḥ subhrabhāyāṃ lokadhātau kalpaṃ tat<sup>0</sup> dura{ti}tikramā<sub>(33a3)</sub>yāṃ lokadhātau bhagavato dharmma-  
◎{rāja}raśmitaprajvalitagātrasya tathāga◎tasya buddhakṣetre  
ekaṃ rātridivasam<sub>(4)</sub> || 7 ||

<sup>β</sup> yat<sup>0</sup> khalu punar bho ji{pu}na◎putrā duratikramāyāṃ lokadhātau  
◎ kalpaṃ {tad ādarśamaṇḍalacakranirgho<sub>(33a5)</sub>ṣāyāṃ lokadhātau  
bhagavataś ca◎ndrabuddhes tagatasya buddhakṣetre} || tat<sup>0</sup> ◎  
vyūhāyā lokadhātau bhagavata<sub>(6)</sub>h sarvā{bhi}bhijñāmatirājasya ta-  
◎thāgatasya buddhakṣetre ekaṃ rātriṃdi◎vasam || 8 ||

prabhā world, the buddhafield of Vairocana Tathāgata.

**§8** kye rgyal ba'i sras dag gang 'jig rten gyi khams 'od bzang po'i bskal pa de ni bcom ldan 'das de bzhin gshegs pa chos kyi 'od zer rab<sup>(7)</sup> tu rgyas<sup>1</sup> pa'i sku'i sangs rgyas kyi zhing 'jig rten<sup>2</sup> gyi khams 'da' bar dka' ba'i nyin zhag gcig go | (Q 311a8-b1)

**§8** (592b14-16) 佛子，彼善光世界，一大劫較量時分，是難勝世界，法敷身如來佛剎中一晝夜。

**§8** Further, O, Members of the victor! A *kalpa* period of time in the Suprabhā world is one day and night in the Duratikramā world, the buddhafield of Dharmaraśmiprajvalitagātra<sup>a</sup> Tathāgata.

**§9** kye rgyal ba'i sras dag gang 'jig rten gyi khams 'da' bar dka' ba'i bskal pa de ni bcom ldan 'das de bzhin gshegs pa mngon par shes pa thams cad blo gros 'od zer rgyal po'i sangs rgyas kyi zhing 'jig rten (286b) gyi khams rnam par brgyan gyi nyin zhag gcig go | (Q 311b1-2)

**§9** (592b16-17) 佛子，彼難勝世界，一大劫較量時分，是謨賀世界，一切通意王如來佛剎中一晝夜。

**§9** Further, O, Members of the victor! A *kalpa* period of time in the Duratikramā world is one day and night in the Vyūhā world, the buddhafield of Sarvābhijñāmatirāja<sup>b</sup> Ta-

<sup>1</sup> rgyas D : brgyas Q

<sup>2</sup> 'jig rten D : 'jig ten Q

<sup>a</sup> C<sup>1</sup> (身放法光佛) agrees with Ms.

C<sup>2</sup> has *dharma*<sup>a</sup> (法) and reads °*phullitagātra* (敷身), but omits *raśmi*. After *dharmaraśmi*, C<sup>3</sup> reads 'pure blossoming lotus' (\**viśuddhaphullitapadma*), C<sup>4</sup> reads 'blossoming lotus' (\**phullitapadma*).

For °*prajvalita*, D<sup>1</sup>Q<sup>1</sup> have "rab tu rgyas pa'i sku", which is identical to §4 (= °*phullita(gātra)*); likewise D<sup>2</sup>Q<sup>2</sup> read 'shin tu rgyas pa', the same as their §4 (Appendix II).

<sup>b</sup> On the name of the Buddha, C<sup>1</sup> agrees with Ms. D<sup>1</sup>Q<sup>2</sup> and C<sup>1</sup> add "'od zer" ('光') between Sanskrit °*mati*° and °*rāja*°.

**§10<sup>α</sup>** yat khalu punar bho jinaputrā vyūhāyām lokadhātau kalpaṃ tad ādarśamaṇḍalacakranirghoṣāyām<sup>1</sup> lokadhātau bhagavataś candrabuddhes tathāgatasya buddhakṣetra<sup>2</sup> ekaṃ rātriṃdivasam.

**§11<sup>β</sup>** anena bho jinaputrā<sup>3</sup> lokadhātugāṇanā<sup>4</sup>praveśena<sup>5a</sup> paripūrṇāni daśa buddhakṣetraparamāṇurajaśśatasahasrāṇy<sup>6</sup> atikramya tato<sup>7</sup> yat padmaśriyām lokadhātau bhagavato bhadrāśriyas<sup>8</sup> tathāgatasyārhataḥ samyak sambuddhasya<sup>9</sup> buddhakṣetra<sup>10</sup> ekaṃ rātriṃdivasam, yatra samantabhadracitrāṇām<sup>11</sup> bodhisattvāṇām mahāsattvāṇām

<sup>a</sup> Cf. MPS(M) 36 (41): ... bodhisattvāṇām mahāsattvāṇām gaṇanāpraveśena samavasaraṇam gacchāmi. (Tib. p.37): ... byang chub sems dpa' chen po rnam kyī grangs su gtogs shing yang dag par 'dus lags so |

<sup>1</sup> ā<da>rśa° *em.* [me long T; 鏡 C<sup>1</sup>; cf. §9 deleted script] : ārśa° Ms.

<sup>2</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>3</sup> ji<na>putrā *em.* [rgyal ba'i sras dag T] : jiputrā Ms.

<sup>4</sup> °gaṇanā° *em.* [cf. brtag cing bgrang ba T] : °gaganā° Ms.

<sup>5</sup> °praveśena *em.* [cf. ... bgrang ba la 'jug pa'i tshul 'dis T] : °pravesana Ms.

<sup>6</sup> sahasrā{śca}ṇy Ms.

<sup>7</sup> tato *em.* : tataḥ Ms.

<sup>8</sup> °śriy{ā}as Ms.

<sup>9</sup> samyak° *em.* : samyaka° Ms.

<sup>10</sup> °kṣetra *em.* : °kṣetre Ms.

<sup>11</sup> °citrāṇām *em.* [cf. kun tu bzang po'i spyod ba'i T] : °racitrāṇām Ms.

<sup>α</sup> yat<sup>0</sup> khalu punar bho ji<sup>(33a7)</sup>naputrā vyūhāyām lokadhātau kalpaṃ tad ārśamaṇḍalacakranirghoṣāyām lokadhātau bhagavataś candrabuddhes tathāgatasya buddhakṣetre e<sup>(8)</sup>kaṃ rātriṃdivasam ||9||

<sup>β</sup> anena bho jiputrā lokadhātugāṇanāpravesana paripūrṇāni daśa buddhakṣetraparamāṇurajaśśatasahasrā{śca}<sup>(33b)</sup>ṇy atikramya tataḥ | yat<sup>0</sup> padmaśriyām lokadhātau bhagavato bhadrāśriy{ā}as tathāgatasyārhataḥ samyak sambuddhasya buddhakṣetre ekaṃ rātriṃdivasam (2)yatra samantabhadracitrāṇām bodhisattvāṇām mahāsattvāṇām bhūmiparikarmmaviśeṣaḥ ||

thāgata.

**§10** kye rgyal ba'i sras dag gang 'jig rten gyi kham s rnam par brgyan gyi bskal pa de ni bcom ldan 'das de bzhin gshegs pa zla ba'i thugs kyi sangs rgyas kyi zhing 'jig rten gyi kham s me long gi dkyil 'khor dbyangs kyi nyin zhag gcig go | (Q 311b2-3)

**§10** (592b18-19) 佛子，彼謨賀世界，一大劫較量時分，是現圓光世界，讚歎如來佛刹中一晝夜。

**§10** Further, O, Members of the victor! A *kalpa* period of time in the Vyūhā world is one day and night in the Ādarśamaṇḍalacakraṇirghoṣā<sup>a</sup> world, the buddhafield of Candrabuddhi<sup>b</sup> Tathāgata.

**§11** kye rgyal ba'i sras dag (286b2) gang 'jig rten gyi kham s brtag cing bgrang ba la 'jug pa'i tshul 'dis sangs rgyas kyi zhing brgya stong phrag bcur tshang<sup>1</sup> ba'i rdul phra rab snyed 'das pa'i pha rol na bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas dpal bzang po'i sangs rgyas kyi zhing gang na byang chub sems dpa' (3) kun du bzang po'i spyod pa'i sa yongs su sbyong ba'i

<sup>1</sup> tshang D : tshad Q

D<sup>2</sup>Q<sup>2</sup> do not have the part °matirāja, but instead add 'od zer' ('light'); similarly C<sup>3</sup>((一切明)光明佛)C<sup>4</sup>((一切神通)光明佛).

The name "sarvābhijñāmatirāja tathāgata" can also be found in DBh(R) 92,20-21: ... tatra sarvābhijñāmatirājāṃ nāma tathāgatāṃ bodhimāṇḍavaragatāṃ samapaśyat; cf. further Granoff 1998 p.371, n.42 about "tathāgata Sarvābhijñāmita(!)rāja".

<sup>a</sup> Ādarśamaṇḍalacakraṇirghoṣā, for °cakraṇirghoṣā, cf. §4 about the similarity.

D<sup>1</sup>Q<sup>1</sup> do not have °cakra° (me long gi dkyil 'khor dbyangs); C<sup>1</sup>C<sup>2</sup> do not have °cakraṇirghoṣā.

For the part of °cakraṇirghoṣā, D<sup>2</sup>Q<sup>2</sup> read 'mdog' (colour); For the whole name, C<sup>1</sup>C<sup>2</sup> read: 'the lustre of the mirror' (鏡光明).

<sup>b</sup> C<sup>2</sup>: "The Buddha of 'praise'"; C<sup>1</sup> agrees with Ms: 月覺 (Candrabuddhi).

bhūmiparikarmaviśeṣaḥ.<sup>a</sup>

§12<sup>α</sup> yaḥ kaścīd<sup>1</sup> bho jinaputrā idaṃ tathāgatānāṃ buddhakṣetraguṇodbhāvanadharmaparyāyam<sup>2</sup> udgrahīṣyati dhārayīṣyati vācayīṣyati bhāvayīṣyati paryavāpsyati parebhyaś ca vistareṇa saṃprakāśayīṣyati,<sup>b</sup> tasya maraṇakālasamaye<sup>3</sup> daśadiganantabuddhakṣetraprasarasamudreṣu<sup>4</sup> buddhā bhagavantas tasya purataḥ sthāsyanti.<sup>c</sup> tāvac

<sup>a</sup> Cf. the expression in DBh(R) 21,WW: tasmāt tarhi bhavanto jinaputrā bodhisatvenāparikhinnena bhūmiparikarmaviśeṣābhiyuktena bhavitavyam |

Cf. MJM 680, v.847: bodhisattvān mahāsattvān samantabhadracāriṇaḥ |

sarvān buddhātmaṃ kṛtvā cārayeyaṃ jagaddhite ||

Cf. MPPU v.2384: Sūtra. — Katamaṃ ca bodhisattvasya mahāsattvasya bhūmiparikarma | prathamāyāṃ bhūmau vartamānena bodhisattvena mahāsattvena daśabhūmiparikarmāṇi karaṇīyāni | adhyāśayadr̥ḥatānupalambhayogena |

<sup>b</sup> Cf. ViKN(T) 460: kaḥ punar vādo ye śrutvādhimokṣyante pratyēṣyanti udgrahīṣyanti dhārayīṣyanti vācayīṣyanti paryavāpsyanti 'dhimokṣyanti pravarttayīṣyanti parebhyaś ca vistareṇa saṃprakāśayīṣyanti ...

ASP(V) 104,4-6: kaḥ punar vādo ...prajñāpāramitāṃ udgrahīṣyanti dhārayīṣyanti vācayīṣyanti paryavāpsyanti pravarttayīṣyanti deśayīṣyanti upadekṣyanti uddekṣyanti svādhyāsyanti.

<sup>c</sup> Cf. the concept and expression in Sukh(V) 241,7-8: teṣāṃ so 'mitābhas

<sup>1</sup> kaścīd *em.* : kaścīd<sup>0</sup> Ms.

<sup>2</sup> buddhakṣetraguṇodbhāvanadharmaparyāyam *em.* : buddhakṣetre guṇodbhāvanam dharmmaparyāyam Ms.

<sup>3</sup> daśadig<sup>o</sup> *em.* : daśadiś<sup>o</sup> Ms.

<sup>4</sup> °prasava<sup>o</sup> *em.* [rab 'byams T] : °prasava<sup>o</sup> Ms.

<sup>α</sup> yaḥ kaścīd<sup>0</sup> bho jinaputrā idaṃ tathāgatānāṃ bu<sub>(3b3)</sub>ddhakṣetre guṇodbhāvanam dharmmaparyā<sup>o</sup>yaṃ udgrahīṣyati dhārayīṣyati vācayī<sup>o</sup>ṣyati bhāvayīṣyati paryavāpsyati <sup>(4)</sup>parebhyaś ca vistareṇa saṃprakāśa<sup>o</sup>yiṣyati | tasya maraṇakālasamaye <sup>o</sup>daśadiśananta-buddhakṣetraprasarasa<sup>(5)</sup>mudreṣu buddhā bhagavantas tasya purata<sup>o</sup>ḥ sthāsyanti tāvac ca yāti<sup>o</sup>maro bha<sup>o</sup>viṣyati | yāvad anuttarāyā samya<sup>(6)</sup>kasambodhau abhisambhotsat[e]a i<sup>o</sup>ti ||

khyad par can 'jig rten gyi khams pad mo dpal gyi nyin  
zhags gcig go | (Q 311b3-6)

§11 (S92b19-23) 佛子，如是一切世界，依劫算數過十佛刹百千俱  
胝那由他微塵數劫已，有世界名蓮花吉祥，彼佛世尊名賢吉  
祥，是彼佛刹中一晝夜。

佛子，彼有菩薩地名普行地行<sup>α</sup>，如是無量菩薩行。

§11 O, Members of the victor! By this process<sup>a</sup> of calcula-  
tion of the world<sup>b</sup>, after surpassing [a number as great as]<sup>c</sup>  
ten hundred thousand of fine particles of dust in buddha-  
fields<sup>d</sup>, in that [world]<sup>e</sup> [one *kalpa*]<sup>f</sup> is one day and night in  
the Padmaśrī world, the buddhafield of the Bhadraśrī  
Tathāgata, the Worthy One and the Fully Enlightened One,  
where the Bodhisattvas the great beings<sup>g</sup> make special  
preparations for the stage of the practices of Samantabha-  
dra.<sup>h</sup>

§12 kye rgyal ba'i sras dag rigs kyi bu'am rigs kyi bu mo

<sup>α</sup> 地行 Kr : 行地 FMSY

<sup>a</sup> *praveśa*, 'process, procedure' (BHSD, s.v.).

<sup>b</sup> D<sup>2</sup>Q<sup>2</sup> read: '*bskal pa*'.

<sup>c</sup> D<sup>1</sup>Q<sup>1</sup> have '*snyed*' (*sama*, 'like'), cf. §1.

<sup>d</sup> C<sup>2</sup>: 劫, "*kalpas*".

<sup>e</sup> *tataḥ*. Tib: *pha rol na* "on that side; beyond".

<sup>f</sup> Cf. C<sup>1</sup> adds: "A kalpa period of time in the last world of buddha-  
field".

<sup>g</sup> D<sup>1</sup>Q<sup>1</sup> do not have '*mahāsattva*'.

<sup>h</sup> D<sup>1</sup>Q<sup>1</sup>: "where the preparations (*yongs su spyod pa*, LC s.v. *spyod pa*:  
*parikarmatā*) of the stage of the practices of Samantabhadra bodhi-  
sattva are excellent." Cf. D<sup>2</sup>Q<sup>2</sup>: ... the whole world is filled with  
(*yongs su gang*) the conduct of Samantabhadra Bodhisattva.

C<sup>1</sup>: 於彼世界，諸菩薩眾，修治殊勝普賢行地。This is parallel to Ms.

C<sup>2</sup>: "where innumerable bodhisattvas are practicing the *bodhisat-  
tvabhūmi* called the practice (行) of "\*Samantabhadrabhūmi(?)" (普  
行地)."

Cf. C<sup>3</sup>C<sup>4</sup>: "(... in this Padmaśrī buddhafield) there exist Samanta-  
bhadra bodhisattva and many other great bodhisattvas."

ca jātismaro<sup>1</sup> bhaviṣyati, yāvad anuttarāyāṃ<sup>2</sup> samyaksam-  
bodhāv<sup>3</sup> abhisambhotsyata<sup>4</sup> iti.

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tathāgato 'rhan samyaksaṃbuddho maraṇakālasamaye pratyupa-  
sthite 'nekabhikṣugaṇaparivṛtaḥ puraskṛtaḥ sthāsyati |

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<sup>1</sup> jāti° *em.* [skye ba dran par T] : yāti° Ms.

<sup>2</sup> anuttarāyā<ṃ> *em.* [bla na med pa T] : anuttarāyā Ms.

<sup>3</sup> samyaksambodhāv *em.* : samyakasaṃbodhau Ms.

<sup>4</sup> abhisambhots<y>ata *em.* : abhisambhotsat{e}a Ms.



la la zhig de bzhin gshegs pa rnam kyi sangs rgyas kyi  
 zhing gi yon tan brjod pa'i chos kyi rnam grangs 'di 'chang  
 ngam | 'dzin tam | <sup>(286b4)</sup>klog gam | kun chub par byed dam |  
 gzhan dag la yang rgya cher yang dag par rab tu ston na |  
 de 'chi ba'i dus kyi tshe phyogs bcu mtha' yas pa'i sangs  
 rgyas kyi zhing rgya mtsho rab 'byams<sup>1</sup> dag gi sangs rgyas  
 bcom ldan 'das rnam de'i mdun na bzhugs par 'gyur te |  
 bla na med pa yang dag par rdzogs pa'i byang chub mngon  
 par <sup>(5)</sup>rdzogs par sangs rgyas kyi bar du skye ba<sup>2</sup> dran par  
 'gyur ro | <sup>(Q 311b6-312a)</sup>

**§12** <sup>(592b23-27)</sup> 佛子，若復有人於此較量一切佛刹功德經，受持  
 讀誦，為他解說，彼人命終，十方佛刹恒河沙數，諸佛如  
 來，悉皆現前，滿彼有情一切所願。

**§12** O, Members of the Victor! Whoever<sup>a</sup> shall compre-  
 hend, remember, read out loud, practise,<sup>b</sup> study and de-  
 clare in detail to others this Discourse of the Proclamation  
 of Virtues in the buddhafi elds of Tathāgatas,<sup>c</sup> the Buddhas

<sup>1</sup> rab 'byams *em.* : rab 'byam DQ

<sup>2</sup> skye ba D : sde ba Q

<sup>a</sup> D<sup>1</sup>Q<sup>1</sup>C<sup>1</sup> adds: 'kulaputra, kuladuhitr' (*rigs kyi bu'am rigs kyi bu mo*; 善男子善女人).

C<sup>1</sup> adds more in front of this first sentence: Members of good fami-  
 ly! The longer the length of (one) day and night in all worlds, the  
 longer the life-span and (the better) the body and characteristics  
 of the Buddhas. Likewise the (more the) splendor/supernal mani-  
 festation (莊嚴) in the bodhisattva worlds. This is because of the  
 increasing virtues of the beings.

<sup>b</sup> *bhāvayisyati*: not in Tib.

<sup>c</sup> The expression here partially confirms the title given in D<sup>1</sup>Q<sup>1</sup> (§1),  
 except for the reading °*guṇodbhāvana*°, rather than °*guṇokta*° (see  
 §1, fn.). Cf. §13 the title given in the colophon. A sūtra with more  
 than one title is common in Mahāyāna sūtras.

C<sup>1</sup>C<sup>2</sup> read here basically the same as their given title — C<sup>1</sup>: 顯示無  
 邊佛土功德法門 (\**Anantabuddhakṣetraguṇodbhāvanadharmaparyāya*),  
 i.e. *dharmaparyāya* (法門) here instead of *sūtra*; '顯示' (*udbhāvana*,

**§13<sup>α</sup>** idam avocad<sup>1</sup> acintyaprabharājo<sup>2</sup> bodhisattvo mahā-sattvaḥ<sup>3</sup>. abhyanujñātas<sup>4</sup> tathāgatenārhatā<sup>5</sup> samyak-sambuddhenāttamanāḥ<sup>6</sup>. sā ca sarvāvātī bodhisattvapariṣad acintyaprabharājasya<sup>7</sup> bodhisattvasya bhāṣitam abhyanandann iti.

buddhāvataṃsakād<sup>8</sup> vaipulyapiṭakād<sup>9</sup> anantabuddhakṣetraguṇodbhāvanam nāma mahāyānasūtram<sup>10</sup> saptadaśamam samāptam.

<sup>1</sup> avocad *em.* : avocat<sup>o</sup> Ms.

<sup>2</sup> °rājo *em.* [cf. §1] : °rājonā Ms.

<sup>3</sup> mahāsattvaḥ *em.* : mahāsatvo Ms.

<sup>4</sup> abhyanuj-ñātas *em.* [gnang T] : 'bhyanujātaḥ Ms.

<sup>5</sup> samyak<sup>o</sup> *em.* : samyaka<sup>o</sup> Ms.

<sup>6</sup> °āttamanāḥ *em.* : °āttamanaḥ Ms.

<sup>7</sup> acint-<y>a<sup>o</sup> *em.* : ācinta<sup>o</sup> Ms.

<sup>8</sup> buddh-<ā>va-<ta>-ṃsakād *em.* [cf. C<sup>3</sup>C<sup>4</sup> title] : buddhavamsakād Ms.

<sup>9</sup> a<na>nta<sup>o</sup> Ms.

<sup>10</sup> <ma>hāyāna<sup>o</sup> *em.* : hāyāna<sup>o</sup> Ms.

<sup>α</sup> idam avocat<sup>o</sup> acintyaprabharā°jonā bodhisatvo mahāsatvo<sup>(33b7)</sup> 'bhyanujātaḥ tathāgatenārhatā samyakasambuddhenāttamanaḥ | sā ca sarvāvātī bodhisattvapariṣad ācintaprabharājasya bodhisattva-<sup>(8)</sup>sya bhāṣitam abhyanandann iti || buddhavamsakād vaipulyapiṭakād a<na>ntabuddhakṣetraguṇodbhāvanam nāma hāyānasūtram saptadaśamam samāptam ||\*\*||

(Tibetan marginal note underneath line 8): <shin tu rgyas pa'i sde snod

sangs rgyas [ཤིན་ཏུ་རྒྱལ་པའི་སྡེ་སོད་] phal po che las sangs rgyas (ཤིན་ཏུ་རྒྱལ་པའི་སྡེ་སོད་) kyi zhing mtha' yas pa'i yon tan 'byung ba zhes bya ba theg pa chen po'i mdo ste bcu bdun pa rdzogs so |>

or the Blessed Ones in the vast seas of infinite buddha-fields in the ten directions, will stand in front of him at the time of his death. He will attain remembrance of past lives, until he will completely realise supreme awakening.<sup>a</sup>

§13 de bzhin gshegs pa dgra bcom pa yang dag par rdzogs<sup>1</sup> pa'i sangs rgyas kyis gngang ste | byang chub sems dpa' sems dpa' chen po 'od bsam gyis mi khyab pa'i rgyal po dga' zhing de skad ces smras so | byang chub sems dpa' sems dpa' chen po'i <sup>(286b6)</sup> 'khor gyi dkyil 'khor thams cad byang chub sems dpa' sems dpa' chen po 'od bsam gyis mi khyab pa'i rgyal pos<sup>2</sup> smras pa la mngon par bstod do | 'phags pa de bzhin gshegs pa rnams kyis sangs rgyas kyis zhing gi yon tan brjod pa'i chos kyis rnam grangs rdzogs so<sup>3</sup> ||  
(Q 312a1-4)

§13 <sup>(592b27-28)</sup> 佛說此經已，不思議光王菩薩及諸大眾，聞佛所說，皆大歡喜信受奉行。

§13 Thus said Acintyaprabharāja Bodhisattva the great being.<sup>b</sup> Approved by the Tathāgata, the worthy one, the

<sup>1</sup> rdzogs D : rjogs Q

<sup>2</sup> rgyal pos Q : rgyas pos D

<sup>3</sup> so D : s.ho Q

'manifestation; proclamation'), rather than the concise '顯' at the front title. C<sup>2</sup>: 較量一切佛刹功德經 (*\*Anantabuddhakṣetrageṇodbhāvanasūtra*), i.e. *sūtra* here, rather than *dharmaparyāya*. C<sup>2</sup> omits 佛說 here.

<sup>a</sup> For this sentence, C<sup>2</sup> reads: "They (the Buddhas of the ten directions) will fulfill all his wishes." C<sup>1</sup> has more after the buddhas of ten directions appear in front of him: they comfort and praise him, make him improve his infinite wholesome roots and let him be born in the buddhas' pure lands according to his wishes, until he attains supreme enlightenment. In every rebirth, he shall remember his past lives, practice the career of a bodhisattva and attain complete (enlightenment).

<sup>b</sup> D<sup>1</sup>Q<sup>1</sup> put the second sentence as the first, but the sequence of Ms.



fully enlightened one, he was transported with joy. The entire Bodhisattva audience was pleased by what Acintya-prabharāja Bodhisattva the great being said.

From the *Buddhāvatamsaka*,<sup>a</sup> a/the *Vaipulyapiṭaka*,<sup>b</sup> the seventeenth Mahāyānasūtra, “The proclamation of virtues of the infinite Tathāgatas’ buddhafiels” by name, is complete.

seems more reasonable.

C<sup>1</sup>: “Thus said the Blessed One.” According to C<sup>1</sup>, it is the Buddha who gave the teaching, Cf. §2, fn.

C<sup>2</sup>, §2 states that it is the Acintyaprabharāja Bodhisattva who gave the teaching. Here C<sup>2</sup>, §13: “Thus said the Buddha, Acintyaprabharāja bodhisattva and the assembly were pleased with what the Buddha taught.” The beginning and the end are not consistent in C<sup>2</sup>.

<sup>a</sup> Though this is only a short colophon, it is the first evidence in the century since Pelliot raised the question, that there existed a major compendium bearing the title *Buddhāvatamsaka Vaipulyapiṭaka* in the Indian script which was available to the scribe/collector of this Ms. (cf. §1, fn.). *Buddhāvatamsaka vaipulyapiṭaka* also accords quite closely with C: 大方廣佛華嚴 and T: *sang rgyas phal po che shes bya ba shin tu rgyas pa chen po/shin tu rgyas pa'i snod*.

Pelliot (1914, 118-121) argued that the name for the collection should be ‘Gaṇḍavyūha’ rather than *Buddhāvatamsaka*. Since then scholars either followed his suggestion, or still used ‘*Buddhāvatamsaka*’, but kept quiet about the evidence. Recently Harrison (2007: 31, fn.20) raised the question again in his draft: “The problem is not trivial, since it would be useful to know whether the author was familiar with the *Avatamsaka* as the major compendium that we now have, or drew on separate works which had not yet been gathered together to form it ...”

For further information on the characteristics of the colophons of this Ms, see “Introduction”: III.2.

<sup>b</sup> The exact reference of the term ‘*Vaipulyapiṭaka*’ is still not known.

## Appendix I

### C<sup>1</sup> (Taishō vol.10, no.289)

顯無邊佛土功德經<sup>1</sup>

大唐<sup>2</sup>三藏法師玄奘譯<sup>3</sup>

**§1** <sup>(591c12-16)</sup> 如是我聞，一時薄伽梵在摩揭陀國閑寂法林，坐妙菩提金剛堅固無量妙寶共所莊嚴紅蓮華臺師子座上，與十不可說俱胝那庾多百千佛土極微塵數大菩薩俱，及諸天人，阿素洛等，無量大眾，前後圍繞。

**§2** <sup>(591c17-22)</sup> 爾時會中，有一菩薩摩訶薩，名不可思議光王，。承佛威神，從坐而起，頂禮佛足，合掌恭敬，而白佛言：世尊，諸佛國土，時分莊嚴，有勝劣不？佛言：善男子，我此索訶世界，釋迦牟尼佛土一劫，於極樂世界無量光佛土，為一晝夜。

**§3** <sup>(591c22-23)</sup> 極樂世界一劫，於袈裟<sup>4</sup>幢世界金剛堅固歡喜佛土，為一晝夜。

**§4** <sup>(591c23-25)</sup> 袈裟<sup>5</sup>幢世界一劫，於不退輪音世界極妙圓滿紅蓮敷身佛土，為一晝夜。

**§5** <sup>(591c25-26)</sup> 不退輪音世界一劫，於絕塵世界法幢佛土，為一晝夜。

**§6** <sup>(591c26-27)</sup> 絕塵世界一劫，於明燈世界師子佛土，為一晝夜。

**§7** <sup>(591c27-28)</sup> 明燈世界一劫，於妙光世界遍照佛土，為一晝夜。

<sup>1</sup> 經 FKrSTY : 經(*with added note*: 與華嚴經壽量品同) M

<sup>2</sup> 大唐 FKrSY : *om.* T : 唐 M

<sup>3</sup> 譯 Kr : 奉詔譯 FMSTY

<sup>4</sup> 袈裟 Kr : 迦沙 FMSTY

<sup>5</sup> 袈裟 Kr : 迦沙 FMSTY

**§8** (591c28-29) 妙光世界一劫，於難超世界身放法光佛土，為一晝夜。

**§9** (591c29-592a2) 難超世界一劫，於莊嚴世界一切神通慧光王佛土，為一晝夜。

**§10** (592a2-3) 莊嚴世界一劫，於鏡輪世界月覺佛土，為一晝夜。

**§11** (592a3-7) 善男子，如是世界，展轉漸增，滿十不可說俱胝那庾多百千佛土極微塵數世界佛土，最後世界，佛土一劫，於蓮華德世界賢德佛土，為一晝夜，於彼世界，諸菩薩眾，修治殊勝普賢行地。

**§12** (592a7-15) 善男子，如諸世界晝夜漸增，如是諸佛壽量身相，菩薩世界莊嚴亦爾，由彼有情福轉增故。若有善男子善女人，聞此顯示無邊佛土功德法門，歡喜信重，受持讀誦，如理思惟，廣為他說，臨命終時，十方佛土，無量諸佛，皆現其前，慰喻讚美，令其增進無量善根，隨願往生諸佛淨國，乃至無上正等菩提，於生生中，常憶宿命，修菩薩行，速得圓滿。

**§13** (592a15-17) 時薄伽梵，說此經已，不可思議光王菩薩摩訶薩，并諸天人，阿素洛等，一切眾會，聞佛所說，皆大歡喜，信受奉行。

## Appendix II

### Tshe'i tshad (in Phal chen collection)

#### The recension of D<sup>2</sup>Q<sup>2</sup>

**§2** de nas byang chub sems dpa' sems kyi rgyal pos byang chub <sup>(393b7)</sup>sems dpa' de dag la smras pa | kye rgyal ba'i sras dag gang bcom ldan 'das de bzhin gshegs pa shā kya thub pa'i sangs rgyas kyi zhing 'jig rten gyi khams mi mjed 'di'i bskal pa ji tsam pa de ni <sup>(1)</sup>de bzhin gsheg pa tshe dpag tu med pa'i sangs rgyas kyi zhing<sup>1)</sup> <sup>(394a)</sup>'jig rten gyi khams bde ba yod pa'i nyin zhag gcig go | <sup>(Q 274b2-3)</sup>

**§3** kye rgyal ba'i sras dag 'jig rten gyi khams bde ba yod pa'i bskal pa ji tsam pa de ni de bzhin gshegs pa rdo rje<sup>2</sup> rab tu 'joms pa'i sangs rgyas<sup>3</sup> kyi zhing 'jig rten gyi khams dur smrig <sup>(394a2)</sup>rgyal mtshan gyi nyin zhag gcig go | <sup>(Q 274b3-4)</sup>

**§4** kye rgyal ba'i sras dag 'jig rten gyi khams dur smrig rgyal mtshan gyi bskal pa ji tsam pa de ni | de bzhin gshegs pa sku pad mo shin tu rgyas pa'i sangs rgyas kyi zhing 'jig rten gyi khams <sup>(394a3)</sup>phyir mi ldog pa'i 'khor lo rab tu sgrog pa'i nyin zhag gcig go | <sup>(Q 274b4-5)</sup>

**§5** kye rgyal ba'i sras dag 'jig rten gyi khams 'khor lo rab tu sgrog pa'i bskal pa ji tsam pa de ni | bcom ldan 'das de bzhin gshegs pa chos kyi rgyal <sup>(394a4)</sup>mtshan gyi sangs rgyas kyi zhing 'jig rten gyi khams rdul med pa'i nyin zhag gcig go | <sup>(Q 274b5-6)</sup>

**§6** kye rgyal ba'i sras dag | 'jig rten gyi khams rdul med pa'i bskal pa ji tsam pa de ni | bcom ldan 'das de bzhin

<sup>1</sup> de bzhin gsheg pa tshe dpag tu med pa'i sangs rgyas kyi zhing D : om. Q

<sup>2</sup> rdo rje Q : rdo rjes D

<sup>3</sup> sangs rgyas D : sangs Q



gshegs pa <sup>(394a5)</sup>seng ge'i sangs rgyas kyi zhing | 'jig rten gyi  
khams sgron ma bzang po'i nyin zhag gcig go | <sup>(Q 274b6-7)</sup>

**§7** kye rgyal ba'i sras dag | 'jig rten gyi khams sgron ma  
bzang po'i bskal pa ji tsam pa de ni | bcom ldan 'das de  
<sup>(394a6)</sup>bzhin gshegs pa rnam par snang ba'i snying po'i sangs  
rgyas kyi zhing 'jig rten gyi khams 'od bzang po'i nyin  
zhag gcig go | <sup>(Q 274b7-8)</sup>

**§8** kye rgyal ba'i sras dag | 'jig rten gyi khams 'od bzang  
po'i bskal pa ji tsam pa de ni | bcom <sup>(394a7)</sup>ldan 'das de bzhin  
gshegs pa chos kyi 'od zer gyi sku'i pad mo shin tu rgyas  
pa'i sangs rgyas kyi zhing 'jig rten gyi khams 'da' bar<sup>1</sup> dka'  
ba'i nyin zhag gcig go | <sup>(Q 274b8-275a2)</sup>

**§9** kye rgyal ba'i sras dag | 'jig rten gyi khams 'da' bar  
dka' <sup>(394b)</sup>ba'i bskal pa ji tsam pa de ni | bcom ldan 'das de  
bzhin gshegs pa mngon par mkhyen pa thams cad kyi 'od  
zer gyi<sup>2</sup> sangs rgyas kyi zhing 'jig rten gyi khams rgyan  
dang ldan pa'i nyin zhag gcig go | <sup>(Q 275a2-3)</sup>

**§10** kye rgyal ba'i sras dag | <sup>(394b2)</sup>'jig rten gyi khams rgyan  
dang ldan pa'i bskal pa ji tsam pa de ni | bcom ldan 'das de  
bzhin gshegs pa thugs zla ba'i sangs rgyas kyi zhing 'jig  
rten gyi khams me long dkyil 'khor mdog gi nyin zhag  
gcig go | <sup>(Q 275a3-4)</sup>

**§11** kye rgyal <sup>(394b3)</sup>ba'i sras dag | de ltar bskal pa bgrang  
ba la 'jug pa'i tshul 'dis 'jig rten gyi khams grangs med pa  
brgya stong phrag bcu 'das pa ni | de'i pha rol na bcom  
ldan 'das de bzhin gshegs pa dpal bzang po bzhugs <sup>(4)</sup>pa'i  
sangs rgyas kyi zhing 'jig rten gyi khams pad mo'i dpal gyi  
nyin zhag gcig go |

<sup>1</sup> 'da' bar D : 'od 'bar Q

<sup>2</sup> gyi D : gyis Q

bgrang ba'i tshul 'dis<sup>1</sup> 'jig rten gyi khamts thams cad byang  
chub sems dpa' kun tu bzang po'i spyod pa dang ldan pas  
yongs su gang ngo |

<sup>(s)</sup>shin tu rgyas pa chen po'i mdo |

sangs rgyas phal po che zhes bya ba las | tshe'i tshad kyi  
le'u zhes bya ba ste | sum cu<sup>2</sup> bdun pa'o || (Q 275a4-7)

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<sup>1</sup> tshul 'dis Q : tshul 'di D

<sup>2</sup> sum cu D : sum bcu Q

## Appendix III

### C<sup>3</sup> (Taishō vol.9, no.278(26))

大方廣佛華嚴經<sup>12</sup>

壽命品第二十六

**S2** (589c2-4)爾時心王菩薩摩訶薩，告諸菩薩言：佛子，如此娑婆世界釋迦牟尼佛刹一劫，於安樂世界阿彌陀佛刹為一日一夜。

**S3** (589c4-5)安樂世界一劫，於聖服幢世界金剛<sup>3</sup>佛刹為一日一夜。

**S4** (589c6-7)聖服幢世界一劫，於不退轉音聲輪世界善樂光明清淨開敷佛刹為一日一夜。

**S5** (589c7-9)不退轉音聲輪世界一劫，於離垢世界法幢佛刹為一日一夜。

**S6** (589c9-10)離垢世界一劫，於善燈世界師子佛刹為一日一夜。

**S7** (589c10-11)善燈世界一劫，於善光明世界盧舍那藏佛刹為一日一夜。

**S8** (589c11-13)善光明世界一劫，於超出世界法光明清淨開敷蓮華佛刹為一日一夜。

**S9** (589c13-14)超出世界一劫，於莊嚴慧世界一切明<sup>4</sup>光明佛刹為一日一夜。

**S10** (589c15-16)莊嚴慧世界一劫，於鏡光明世界覺月佛刹為一日一夜。佛子。

<sup>1</sup> 大方廣佛華嚴經 FKr : om. MSY

<sup>2</sup> om. Kr : 卷第三十一首 東晉天竺佛陀跋陀羅譯 adds S : 卷第三十一首 東晉天竺三藏佛陀跋陀羅等譯 add MY

<sup>3</sup> 金剛 Kr : 金剛如來 FMSY

<sup>4</sup> 明 Kr : om. FMSY

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**S11** (589c16-19) 如是次第，乃至百萬阿僧祇世界，最後世界一劫，於勝蓮華世界賢首佛刹為一日一夜，普賢菩薩等諸大菩薩充滿其中。

## Appendix IV

### C<sup>4</sup> (Taishō vol.10, no.279(31))

大方廣佛華嚴經 壽量品第三十一

- §2** (241a17-19) 爾時心王菩薩摩訶薩，於眾會中，告諸菩薩言：佛子，此娑婆世界，釋迦牟尼佛刹一劫，於極樂世界阿彌陀佛刹，為一日一夜。
- §3** (241a19-21) 極樂世界一劫，於袈裟幢世界金剛堅佛刹，為一日一夜。
- §4** (241a21-22) 袈裟幢世界一劫，於不退轉音聲輪世界善勝光明蓮華開敷佛刹，為一日一夜。
- §5** (241a22-24) 不退轉音聲輪世界一劫，於離垢世界法幢佛刹，為一日一夜。
- §6** (241a24-25) 離垢世界一劫，於善燈世界師子佛刹，為一日一夜。
- §7** (241a25-26) 善燈世界一劫，於妙光明世界光明藏佛刹，為一日一夜。
- §8** (241a26-28) 妙光明世界一劫，於難超過世界法光明蓮華開敷佛刹為一日一夜。
- §9** (241a28-29) 難超過世界一劫，於莊嚴慧世界一切神通光明佛刹，為一日一夜。
- §10** (241a29-b2) 莊嚴慧世界一劫，於鏡光明世界月智佛刹，為一日一夜。
- §11** (241b2-5) 佛子，如是次第，乃至過百萬阿僧祇世界，最後世界一劫，於勝蓮華世界賢勝佛刹，為一日一夜，普賢菩薩，及諸同行大菩薩等，充滿其中。



**18. Guṇālaṃkṛtaśaṃkusumitādārikā-  
paripṛcchānāmahāyānasūtra**

### Primary Sources

- C<sup>1</sup> Chinese translation by Xüanzang (玄奘): 稱讚大乘功德經. Taishō vol.17, no.840.
- C<sup>2</sup> Chinese translation by Zhiyan (智嚴): 說妙法決定業障經. Taishō vol.17, no.841.
- Ms Guṇālaṃkṛtasaṃkusumitādārikāparipṛcchāsūtra. The eighteenth sūtra in this Potala Sanskrit manuscript collection, 34a1-37b1.

### Chinese recension sigla (cf. LPra 122)

- F first Fuzhou edition 福州 = Taishō 宮
- Kr second Koryō 高麗藏
- M Jingshan zang 徑山藏 = Taishō 明
- S Sixi 思溪 = Taishō 宋
- Y Puning zang 普寧藏 = Taishō 元

### Note:

After comparison, the C<sup>2</sup> recension is closer to Ms. So C<sup>1</sup> is given in Appendix for further comparison.



## **Critical Edition**

## 18. Guṇālaṃkṛtasamkusumitādārikāparipṛcchā- nāmamahāyānasūtra

§1<sup>α</sup> evaṃ mayā śrutam. ekasmin samaye bhagavān dhar-  
madhātugarbhe viharati sma tathāgatagocare 'nantavyū-  
he<sup>1</sup> mahatā bhikṣusaṃghena sārddham<sup>2</sup>. tena khalu punaḥ  
samayena<sup>3</sup> guṇālaṃkṛtasamkusumitā<sup>4</sup> nāma dārikā ta-  
syām eva parṣadi saṃnipatitā<sup>5</sup> saṃniṣaṇṇā<sup>6a</sup>.

§2<sup>β</sup> atha khalu guṇālaṃkṛtasamkusumitā<sup>7</sup> dārikā bhaga-  
vantam etad avocat. ke<sup>8</sup> bhagavan bodhisattvasyākalyāṇa-

<sup>a</sup> Rāṣṭra(F) 2,5-6: ... tatraiva parṣadi saṃnipatitaiḥ saṃniṣaṇṇaiḥ. 2,15-16: parṣadi saṃnipatito 'bhūt saṃniṣaṇṇaḥ. ASP(V) 17,2-3: ... parṣadi saṃnipatitaḥ saṃniṣaṇṇo 'bhūt ... Cf. also AvŚ(S) ii.22,1 (AvŚ(V) 183,32).

<sup>1</sup> 'nantavyūhe *em.* : anantavyūhe Ms.

<sup>2</sup> sārddha{m}m<sup>0</sup> Ms.

<sup>3</sup> समयena {bhagavā} Ms.

<sup>4</sup> °<saṃ>kusumitā *em.* [cf. §9,§13 and colophon] : °kusumitā Ms.

<sup>5</sup> saṃnipatitā *em.* : sannipatitam<sup>0</sup> Ms.

<sup>6</sup> <saṃ>niṣaṇṇā *em.* [cf. parallels] : niṣaṇṇā Ms.

<sup>7</sup> °sa<m>kusumitā *em.* : °sakusumitā Ms.

<sup>8</sup> [This ke (m.nom.pl.) here corresponds to -mitrāṇi (n.nom.pl.). Normally kāṇi would be expected, but this might be a construction based on the meaning here.]

<sup>α</sup> (34a) evaṃ mayā śrutam ekasmin<sup>0</sup> samaye bhagavān<sup>0</sup> dharmmadhā-  
tugarbbhe viharati sma || tathāgatagocare anantavyūhe mahatā  
bhikṣusaṃghena sārddha{m}m<sup>0</sup> (2) tena khalu punaḥ समयena  
{bhagavā} guṇālaṃkṛtakusumitā nāma dārikā tasyām eva parṣadi  
sannipatitam<sup>0</sup> niṣaṇṇā ||

<sup>β</sup> atha khalu gu(34a3)ṇālaṃkṛtasakusumitā dārikā bha⊙gavantam  
etad avocat<sup>0</sup> | ke bhagavan<sup>0</sup> ⊙ bodhisattvasyākalyāṇamitrā(4)ṇi yaiḥ  
srārddham bodhisatvena mahā⊙satvena ekavihāram api na vasta-  
vyaṃ ⊙ || bhagavān āha || nāham samanupa(5)śyāmi dārike sade-  
vake loke ⊙ samārake sabrahmake saśramaṇabrāhma⊙nikāyāṃ  
prajāyāṃ bodhisatva(6)sy{ā}a{kalyā} mahāsattvasyākalyāṇami⊙trā-  
ṇi || anyatra prathamacittotpā⊙dikasyādikarmmikasya mahā(7)yā-  
ne śrāvakayānikā {pra}dārike bodhisattvasyākalyāṇamitrāṇi

說<sup>α</sup>妙法決定業障經

大唐<sup>β</sup>至相寺沙門釋<sup>γ</sup>智嚴譯

§1 (912a27-b1) 如是我聞，一時佛在法界藏殿諸佛所會無邊道場，與大比丘眾菩薩摩訶薩俱。時此道場有一夫人，名曰功德莊嚴開敷花，合掌向佛退坐一面。

The inquiry of the young girl

Guṇālaṃkṛtasamkusumitā<sup>a</sup>

§1 Thus have I heard. At one time the Blessed One stayed in the domain of the element of truth, the domain of Tathāgatas, at the Anantavyūha, together with a great assembly of monks.<sup>b</sup> Then at that moment a girl, Guṇālaṃkṛtasamkusumitā by name, joined the gathering and sat down.

§2 (912b2-6) 爾時夫人白佛言：若有初修行菩薩，何等之人非善知識不應共住？佛告夫人：若三界中梵釋四王沙門婆羅門，皆與修行菩薩為善知識，惟<sup>δ</sup>除聲聞非善知識，恐聲聞退修行菩薩大乘道行。

<sup>α</sup> 說 KrY : 佛說 FS : om. M

<sup>β</sup> 大唐 FKrSY : 唐 M

<sup>γ</sup> 釋 Kr : om. FMSY

<sup>δ</sup> 惟 Kr : 唯 FMSY

<sup>a</sup> The title of this sūtra, *Guṇālaṃkṛtasamkusumitādārikāparipṛcchāsūtra*, is given in the colophon. This is the title this Sanskrit manuscript uses, apparently because ‘*Guṇālaṃkṛtasamkusumitā dārikā*’ is the initiator of this sūtra.

Paragraph §18 gives two further titles for this sūtra, i.e. *Mahāyāna-guṇānuśaṃsanirdeśa*, which is adopted by Xüanzang in C<sup>1</sup>: 稱讚大乘功德經; and *Saddharmapratikṣepakakarmāvaraṇanirdeśa*, used by Zhiyang (智嚴) in C<sup>2</sup>: 說妙法決定業障經, though to translate ‘*pratikṣepaka*’ as ‘決定’ is somewhat confusing.

<sup>b</sup> C<sup>1</sup> adds: “*bodhisattva mahāsattva*” (菩薩摩訶薩). C<sup>2</sup> adds: “(The Blessed One) was surrounded by innumerable great *śrāvakas*, great Bodhisattvas, gods, humans, *asuras* etc. audience.”

mitrāṇi yaiḥ sārddhaṃ<sup>1</sup> bodhisattvena mahāsattvenaika-  
hāraṃ<sup>2</sup> api na vastavyam. bhagavān āha — nāhaṃ sama-  
nupaśyāmi dārike<sup>3</sup> sadevake loke samārake sabrahmake  
saśramaṇabrāhmaṇikāyāṃ prajāyāṃ bodhisattvasya<sup>3</sup> ma-  
hāsattvasyākalyāṇamitrāṇy<sup>4</sup> anyatra prathamacittotpādi-  
kasyādikarmikasya mahāyāne śrāvakayānikāni<sup>5</sup> dārike<sup>6</sup>  
bodhisattvasyākalyāṇamitrāṇi.

§3<sup>a</sup> tat kasmād<sup>7</sup> dhetoḥ. ātmahitapratipannatvāt<sup>b</sup> pra-

<sup>a</sup> Cf. AVS 49,12-50,1: ... ity atrāśya kaścid vadamāno vadet, sadevake  
loke samārake sabrahmake saśramaṇabrāhmaṇikāyāṃ prajāyāṃ  
sadevamānuṣāsurāyāṃ |

Divy(V) 316,3-6: nāhamānanda taṃ samanupaśyāmi sadevaloke sa-  
māraloke sabrahmaloke saśramaṇabrāhmaṇikāyāṃ prajāyāṃ sa-  
devamānuṣikāyāṃ sāsurāyāṃ yastvanayā ṣaḍkṣaryā vidyayā ra-  
kṣāyāṃ kṛtāyāṃ rakṣāsūtre bāhau baddhe svastyayane kṛte abhi-  
bhavitum śaknoti varjayitvā pauraṇaṃ karmavipākam ||

Cf. SHT iv.42, fn.53.

Cf. Pāli AN.i.14,2-5 (Kalyāṇamittādivaggo): nāhaṃ bhikkhave añ-  
ñāṃ ekadhammam pi samanupassāmi yena anuppannā vā kusalā  
dhammā uppajjanti uppannā vā akusalā dhammā parihāyanti ya-  
thayidaṃ bhikkhave kalyāṇamittatā. kalyāṇamittassa bhikkhave  
anuppannā c'eva kusalā dhammā uppajjanti uppannā ca akusalā  
dhammā parihāyanti.

likewise SN v.35 f. (Kalyāṇamittasutta).

<sup>b</sup> Cf. the expression and concept in KP(S) [29] §13: catvāra ime kāśyapa  
bodhisattvasya kumitrāṇi kusahāyās te bodhisattvena parivarjayi-  
tavyā | katamāni catvāri | śrāvakayānīyo bhikṣu ātmahitāya pra-

<sup>1</sup> sārddhaṃ *em.* : srārddhaṃ Ms.

<sup>2</sup> mahāsattvenaikavihāraṃ *em.* : mahāsattvena ekavihāraṃ Ms.

<sup>3</sup> bodhisattvasy{ā}a{kalyā} Ms.

<sup>4</sup> °mitrāṇy *em.* : °mitrāṇi Ms.

<sup>5</sup> °yānikā<ni> *em.* : °yānikā Ms.

<sup>6</sup> {pra}dārike Ms.

<sup>7</sup> kasmād *em.* : kasmad Ms.

<sup>a</sup> tat kasmad dhetoḥ ātmahitapratipannatvāt<sup>0</sup> prathamacittotpādi-  
{kasy}āntādadhikai bodhisattvena mahāsattvena śrāvakayānikaiḥ  
sārddhaṃ ekavihāreṇa vastavyam | ekalayane vā ekacamkramaṇe  
vā<sup>(34b)</sup> ekapathāpi na gantavyam |

**§2** Then the young girl Guṇālaṃkṛtasamkusumitā<sup>a</sup> spoke thus to the Blessed One — “Who, Lord, are the false friends of a Bodhisattva, with whom a Bodhisattva or a great being<sup>b</sup> should not even stay in the same abode?” The Blessed One said — “Young girl! I do not see any false friends of a Bodhisattva, a great being,<sup>c</sup> in the world and the gods, the evil ones and the Brahma, among people belonging to the brāhmaṇas and recluses,<sup>d</sup> except the śrāvaka disciples who are false friends to a Bodhisattva beginner who has generated his first resolution in Mahāyāna<sup>e</sup>, young girl!

**§3** <sup>(912b6-9)</sup>何以故？聲聞緣覺為己利故，勸引初修行菩薩迴入小乘，是以聲聞乘人非善知識。夫人當知，初修行菩薩不應與聲聞比丘同居房舍，不同坐床不同行路。

**§3** For what reason? Because they<sup>f</sup> have practised (on-

<sup>a</sup> C<sup>2</sup> does not mention the name.

<sup>b</sup> C<sup>1</sup>C<sup>2</sup>: “a Bodhisattva beginner (\*ādikarmika bodhisattva, cf. §3; C<sup>1</sup> adds: ‘practioner’)” rather than “bodhisattva mahāsattva” here.

<sup>c</sup> C<sup>1</sup>C<sup>2</sup>: “a bodhisattva beginner (& practioner)”.

<sup>d</sup> C<sup>1</sup> is close to Ms. C<sup>2</sup>: “in the three worlds (together with) the Brahma, the Four Kings, the recluses and brāhmaṇas.”

<sup>e</sup> Mahāyāne, the word is in a slightly strange place in Ms. if ‘mahāyāne’ is to be read with “prathamacittotpādikasya”. C<sup>1</sup>C<sup>2</sup> show more clearly that it is “on the matter/viewpoint of Mahāyāna practice” that śrāvakas are false friends. C<sup>1</sup>: 於無上菩提, “concerning the (matter of) supreme enlightenment (\*anuttarā (samyuksaṃ) bodhi). C<sup>2</sup>: “For śrāvakas may make a Bodhisattva beginner fall back in their Mahāyāna practice.”

<sup>f</sup> Here C<sup>2</sup> mentions: śrāvakas and pratyekabuddhas, but other places only śrāvakas.

thamacittotpādikenādikarmikena<sup>1</sup> bodhisattvena mahāyāne<sup>2</sup> śrāvakayānikaiḥ sārdham ekavihāre na<sup>3</sup> vastavyam ekalayane vā, ekacaṅkramaṇe vā, ekapathāpi na gantavyam.

§4<sup>a</sup> anyatrānujānāmy ahaṃ bahuśrutasya bodhisattvasyābhedyaprasādasamanvāgatasya<sup>4</sup> mahāyānaparipācanārtham anuttarāyāṃ<sup>5</sup> samyak sambodhau<sup>6</sup> taiḥ sārdham vihartavyam. na puno<sup>7</sup> 'paripakva kuśalamūlānāṃ<sup>8</sup> satvānāṃ idrśāḥ<sup>9</sup> sūtrāntāḥ prakāśayitavyāḥ. tat kasmād dhetor bodhicittāpakā rakā hy ete bodhicittavicchandanakarā<sup>10</sup> hy ete bodhicittaviheṭhanakarā<sup>11</sup> hy ete.

tipannaḥ pratyekabuddhayānīyo lpārtho lpakṛtyaḥ lokāyatiko vitramantrapratibhānaḥ yaṃ ca pudgalaṃ sevamāna tato lokāmiśaṣaṃgraho bhavati na dharmasaṃgrahaḥ ime kāśyapa catvāro bodhisatvasya kumittrāṇi kusahāyās te bodhisatvena parivarjayitavyāḥ tatredam ucyate ||

<sup>1</sup> °otpādikenādikarmikena *em.* [cf. §2] : °otpādi{kasy}āntādadhikai Ms.

<sup>2</sup> mahāyāne *em.* [cf. §2] : mahāsatvena Ms.

<sup>3</sup> ekavihāre na *em.* : ekavihāreṇa Ms.

<sup>4</sup> °prasāda° *em.* : °praśāda° Ms.

<sup>5</sup> anuttarā{ya}yāṃ Ms.

<sup>6</sup> samyak° *em.* : samyaka° Ms.

<sup>7</sup> puno *em.* : punar Ms.

<sup>8</sup> 'pa<ripakva>° *em.* [善根未熟 C<sup>1</sup>] : api bahu° Ms.

<sup>9</sup> idrśā<ḥ> Ms.

<sup>10</sup> °ka{roti}rā Ms.

<sup>11</sup> bodhicitta° *em.* : bodhicittaṃ Ms.

<sup>a</sup> anyatrānujānāmy ahaṃ bahuśrutasya bodhisatvasyābhedyaprasādasamanvāgatasya mahāyānaparipācanārtham anuttarā<sub>(34b2)</sub>rā{ya}yāṃ samyakasaṃbodhau taiḥ sārddham vihartavyaṃ | na punar api bahukuśalamūlānāṃ satvānāṃ | idrśā<ḥ> sūtrāntāḥ prakāśayitavyāḥ || ta<sub>(3)t</sub> kasmād dhetor bodhicittāpakā © rakā hy ete bodhicittavicchandanaka © {roti}rā hy ete bodhicittaṃ <sub>(4)</sub> viheṭhanakarā hy ete ||

ly) for their own benefits,<sup>ab</sup> a Bodhisattva beginner who has generated his first resolution in Mahāyāna, should not stay in one abode or in one cell nor at one walk, and should not even walk along the same road as the *śrāvaka* disciples.

**§4** <sup>(912b9-14)</sup> 若初修行菩薩智慧彌廣，無二分別，悟大乘法而為方便，勸引聲聞令入大乘，方許同住，若聲聞比丘智智狹劣，則修行菩薩不應為說甚深大乘，恐其誹謗。復次修行菩薩不應數覽小乘經論，何以故？為障佛道故。

**§4** <sup>c</sup>On the other hand, I allow that a very learned Bodhisattva endowed with indissoluble faith should stay with those [*śrāvaka* disciples] in order to bring [them] to maturity in *mahāyāna* [and] in the supreme complete enlightenment.<sup>c</sup> Sūtras such as these should not even be revealed to beings whose roots of virtues are not (yet) ripe.<sup>d</sup>

<sup>a</sup> For this paragraph, C<sup>1</sup> reads: “A Bodhisattva must diligently aim at the supreme complete enlightenment (*anuttarā samyakṣambodhi*) for the benefit of living beings. The will (/mind) of those who desire two vehicles is low. They only aim at their own benefit and the bliss of *parinirvāṇa*.”

After this paragraph, C<sup>2</sup> adds: “They (*śrāvakas* and *pratyekabuddhas*) induce the Bodhisattva beginner who has generated his first resolution to change back to Hīnayāna; therefore the *śrāvaka* disciples are false friends. Young girl, you should know that ...”

<sup>b</sup> Cf. KP(S) [29] §13 f.p. about the four kinds of *kumitrāṇi* for a Bodhisattva, the first list is parallel to §3 here.

<sup>c</sup> C<sup>1</sup> is close to Ms. in this sentence only without mentioning “*mahāyānaparipācana*”. C<sup>2</sup> is different: “In another case, I allow the Bodhisattva beginner who has generated his first resolution, with profound understanding, without the distinction of a second (i.e. insight into true reality), has realised the Mahāyāna and has expedient means, to stay with *śrāvakas* in order to bring them to the Mahāyāna.”

<sup>d</sup> ‘Sūtras such as these’: C<sup>1</sup>: Mahāyāna doctrine; C<sup>2</sup>: the profound Mahāyāna.

*aparipakvaśalamūlānām* (*sattvānam*), ‘beings whose roots of vir-

§5<sup>α</sup> varam hi dārike bodhisattvena svajīvitaparityāgaḥ  
 kṛto na tv eva bodhicittaṃ parityājya<sup>1</sup> śrāvaka<sup>2</sup>pratyeka-  
 buddhapratisaṃyukto<sup>3</sup> manasikāraḥ. sa ca dārike bodhi-  
 sattvo bodhicittaṃ parityājya sarvasattvāni mantrayitvā-  
 nyacittaṃ utpādayati, yad uta śrāvaka<sup>4</sup>pratyekabuddha-  
 bhūmau<sup>3</sup>. bodhisattvasya bodhicittaṃ viheṭhayanti vic-  
 chandayanti, ubhāv apy etāv<sup>4</sup> anavakāśikau bhaviṣyataḥ.

<sup>1</sup> parityājya *em.* [cf. below, also f.p. note] : parityājyaṃ Ms.

<sup>2</sup> pratisaṃyukto *em.* [cf. §6] : saṃpratisaṃyukto Ms.

<sup>3</sup> śrāvaka<pratyeka>buddha° *em.* [趣二乘地 C<sup>1</sup>] : śrāvakabuddha° Ms.

<sup>4</sup> e{ta}tāv Ms.

<sup>α</sup> varam hi © dārike bodhisattvena svajīvita©parityāgaḥ kṛto na tv  
 eva bo<sub>(34b5)</sub>dhicittaṃ parityājyaṃ | śrāvaka©pratyekabuddhasaṃ-  
 pratisaṃyukto ma©nasikāraḥ sa ca dārike bo<sub>(6)</sub>dhisattvo bodhi-  
 cittaṃ paritya©jya sarvasattvāni mantrayitvānyacitta©m utpāda-  
 yati | yad uta | śrāvaka<sub>(7)</sub>buddhabhūmau bodhisattvasya bodhici-  
 ttaṃ viheṭhayanti | vicchandayanti | ubhāv apy e{ta}tāv anavakā-  
 śikau bhaviṣyataḥ |



What is the reason? For they despise the thought of enlightenment, they disregard the thought of enlightenment, and they oppress the thought of enlightenment.<sup>a</sup>

§5 (912b14-18) 夫人當知，修行菩薩寧捨身命，不棄菩提而入聲聞求羅漢道，菩薩勸請一切眾生已，爾時若捨菩提之心，別起異道，入於聲聞羅漢道果，因惱亂故，菩薩而退菩提，二人俱墮無間地獄。

§5 For, young girl, it is better for a Bodhisattva to abandon his own life than to desert the thought of enlightenment (and to focus his) concentration<sup>b</sup> in connection with *śrāvakas* and *pratyekabuddhas*. And, young girl, after he has abandoned *bodhicitta*, the Bodhisattva advises all beings and generates another thought, namely [entering] into the spheres of *śrāvakas* and *pratyekabuddhas*. They [then] oppress and disregard the thought of enlight-

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tues are not (yet) ripe': emendation according to C<sup>1</sup>. C<sup>2</sup>: '*śrāvaka* monks whose merits and wisdom are little and inferior'. In both cases, the meaning is opposite to Ms. *bahukuśalamūlānām* 'beings with many roots of virtues', whose reading does not fit the following explanation: 'For they despise the thought of enlightenment ...'

<sup>a</sup> C<sup>2</sup> only mentions the first item. After this C<sup>2</sup> adds: "Furthermore, a Bodhisattva beginner in practise should not often read Hīnayāna sūtras and commentaries. What is the reason? For it hinders the path to become a Buddha." C<sup>1</sup> further mentions that a Bodhisattva beginner should adhere to long practice in Mahāyāna and to well learned Bodhisattvas but not to the *śrāvakas* and *pratyekabuddhas*, and their reasons.

<sup>b</sup> According to C<sup>1</sup>C<sup>2</sup>, '*na tv eva*' governs '*bodhicittaṃ parityājya*' and '*śrāvaka*' *manasikāraḥ*'. Therefore the second item, <*kartavyaḥ*> is to be read in '*manasikāraḥ* <*kartavyaḥ*>' (發起...作意 C<sup>1</sup>), which was omitted possibly owing to the former *kṛto*; while the first item, Ms. *parityājyaṃ*, should be corrected to be an absolute, *parityājya*.

§6<sup>α</sup> varaṃ dārike bodhisattvena pañcānantaryapratī-  
saṃyuktāni<sup>1</sup> karmāṇi<sup>2</sup> kṛtāni na tv eva bodhicittavirahita-  
sya srotaāpattiphalam<sup>3</sup> āsevitum. varaṃ hi dārike bodhi-  
sattvasya bodhicittaparigṛhītasya<sup>4</sup> niraye vāsaḥ<sup>5</sup> kalpam  
vā kalpasahasram vā na tv eva bodhicittavirahitasya sa-  
kṛdāgāmiphalam āsevitavyam.

§7<sup>β</sup> varaṃ hi dārike bodhisattvasya tiryagyonīṣūpapadyate na tv eva bodhicittavirahitasyānāgāmiphalam āse-  
vitavyam. varaṃ hi dārike bodhisattvena prāṇātipātam  
kṛtvā nirayaṃ vastuṃ<sup>6</sup> na tv eva bodhicittavirahitasyār-  
hattām<sup>7</sup> sāksātkṛtvā<sup>8</sup> kātaracauravat parinirvātavyam<sup>9</sup>. va-  
raṃ hi dārike bodhisattvasya <sup>10</sup>sarvasattvapariṅhītena<sup>11</sup>

<sup>1</sup> pañcānantarya° *em.* [cf. 五無間 C<sup>1</sup>] : pañcama{ha}mahāśūnyāni Ms.

<sup>2</sup> karmāṇi° Ms.

<sup>3</sup> <srotaāpatti>° *em.* [預流果 C<sup>1</sup>; cf. the mention of the other three results in sequence] : sakṛdāgāmi° Ms.

<sup>4</sup> °parigṛhītasya *em.* : °parigṛhītasya Ms.

<sup>5</sup> vāsa<ḥ> *em.* : vāsaṃ Ms.

<sup>6</sup> vastu<ṃ> *em.* : vastu Ms.

<sup>7</sup> °ārhattām *em.* : °ārhatta Ms.

<sup>8</sup> sāksātkṛtvā *em.* : sāksātakṛtvā Ms.

<sup>9</sup> parinirvā<tavyam> *em.* [cf. 入涅槃 C<sup>2</sup>] : parinirvāṇam Ms.

<sup>10</sup> sarvasattva° *em.* [cf. §8] : sarvasatvasya Ms.

<sup>11</sup> °parigṛhītena *em.* : parigṛhītena Ms.

<sup>α</sup> varaṃ dārike <sup>(8)</sup>bodhisattvena pañcama{ha}mahāśūnyāni pratisaṃ-  
yuktāni karmāṇi kṛtāni na tv eva bodhicittavirahitasya sakṛdā-  
gāmiphala<sup>(35a)</sup>m āsevitum | varaṃ hi dārike bodhisattvasya bodhici-  
ttaparigṛhītasya || niraye vāsaṃ kalpam vā kalpasahasram vā na tv  
eva bodhicittavirahitasya <sup>(2)</sup>sakṛdāgāmiphalam<sup>(35a)</sup>{sya}m āsevitavyam  
||

<sup>β</sup> varaṃ hi dārike bodhisattvasya tiryagyonīṣūpapadyate | na tv eva  
bodhicittavirahitasyānāgā<sup>(35a3)</sup>miphalam āsevitavyam || varaṃ hi  
dā<sup>(8)</sup>rike bodhisattvena prāṇātipātam kṛ<sup>(8)</sup>tvā nirayaṃ vastu na tv  
eva bodhici<sup>(4)</sup>ttavirahitasyārhatta sāksātakṛtvā <sup>(8)</sup> kātaracauravat<sup>(0)</sup>  
parinirvāṇam || va<sup>(8)</sup>raṃ hi dārike bodhisattvasya sa<sup>(5)</sup>rvsatvasya  
parigṛhītena cetasa<sup>(8)</sup>gnikhadāyām vāñchā na tv eva bodhicitta-  
<sup>(8)</sup>virahitasya śrāvakaṇirvāṇe <sup>(6)</sup>vāsaḥ ||

enment of a Bodhisattva. These two<sup>a</sup> will be impossible.<sup>b</sup>

**§6** (912b18-22) 佛告夫人，修行菩薩寧犯殺等五種大罪，不學須陀洹果，不退菩提修行；菩薩寧於一劫百劫乃至千劫受地獄苦，不學斯陀含果，不退菩提修行。

**§6** Young girl! It is better for a Bodhisattva to perform deeds which are connected with the five mortal transgressions<sup>c</sup>, than to dwell on the fruit of Stream-entry of one who has abandoned the thought of enlightenment. Young girl! It is better for a Bodhisattva who has accepted *bodhicitta*<sup>d</sup>, to stay in a hell for a *kalpa* or a thousand *kalpas*<sup>e</sup>. He should not dwell on the fruit of Once-return of one who has abandoned the *bodhicitta*.

**§7** (912b22-26) 菩薩寧墮畜生，不學阿那含果，不退菩提修行。菩薩寧殺害眾生，墮於地獄，不修阿羅漢果，不退菩提，羅漢獨證<sup>a</sup>，私入涅槃，譬如小賊，密入他舍。修行菩薩菩提心故，攝諸眾生，寧同火坑，不住聲聞寂滅涅槃，不退菩提。

**§7** Young girl! It is better for a Bodhisattva to be born in the womb of an animal. He should not dwell on the result of Non-return of one who has abandoned the thought of enlightenment. Young girl! It is better for a Bodhisattva to live in hell by killing. He should not enter the nirvāṇa

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<sup>a</sup> 證 KrSY : 覺 FM

<sup>a</sup> It is difficult for me to understand what ‘these two’ (*ubhau*) refer to.

<sup>b</sup> C<sup>2</sup>: “These two (kinds of) people shall fall into the *avīci* hell (無間地獄).” See §10. C<sup>1</sup>: “Both shall fall into hells and suffer great pain.”

<sup>c</sup> C<sup>2</sup>: “killing and so forth the five great (capital) sins”. It does not specify who was killed, like mother etc, as mortal transgressions. C<sup>1</sup>: “five mortal transgressions and suffering in the hells”.

<sup>d</sup> C<sup>1</sup>C<sup>2</sup> do not have “*bodhicittaparigṛhītasya*”.

<sup>e</sup> C<sup>2</sup>: “a *kalpa*, a hundred *kalpas* or a thousand *kalpas*”; C<sup>1</sup>: “a hundred or a thousand *kalpas*”.

cetasāgnikhadāyāṃ tvāñchā<sup>1</sup> na tv eva bodhicittavirahita-  
sya śrāvakanirvāṇe<sup>2</sup> vāsaḥ.

§8<sup>a</sup> sarvasattvapariṅhītena<sup>3</sup> dārike cittotpādena sade-  
vamānuṣāsurasya<sup>4</sup> lokasya<sup>5</sup> pūjyo bhavati pūjārhaḥ. sarva-  
śrāvakapratyekabuddhāṃś<sup>6</sup> cābhibhavati. māraś<sup>7</sup> codvig-  
ṇamānaso<sup>8</sup> jihmīkṛto<sup>9</sup> bhavati mārakāyikāś ca jihmīkṛtā  
bhavanti.

§9<sup>b</sup> evam ukte<sup>10</sup> guṇālaṃkṛtasamkusumitā<sup>11</sup> dārikā bha-  
gavantam etad avocat — ke bhagavan mārakāyikā vedita-  
vyāḥ. bhagavān āha — ye dārika<sup>12</sup> idam eva mahāyānaṃ  
bhāṣyamānaṃ deśyamānaṃ samprakāśyamānaṃ vācyā-

<sup>1</sup> vāñchā [problematic, no better solution. A verb would be expected]

<sup>2</sup> °nirvāṇe *em.* : °nirvāṇe Ms.

<sup>3</sup> °pariṅhītena *em.* : °pariṅhītena Ms.

<sup>4</sup> sa{va}deva° Ms.

<sup>5</sup> <lokasya> *em.* [世間 C<sup>2</sup>] : om. Ms.

<sup>6</sup> °pratyekabuddhāṃś *em.* : °pratvekabuddhāṃś Ms.

<sup>7</sup> co° *em.* : ce° Ms.

<sup>8</sup> °odvigna° *em.* : °edvigna° Ms.

<sup>9</sup> jihmīkṛto *em.* : johmīkṛto Ms.

<sup>10</sup> °ālaṃkṛta° *em.* : °ālaṃkṛtā° Ms.

<sup>11</sup> °samkusumitā *em.* : °sukusumitā Ms.

<sup>12</sup> dārika *em.* : dārike Ms.

<sup>a</sup> sarvasattvapariṅhītena © dārike cittotpādena sa{va}devamā©nu-  
ṣāsurasya pūjyo bhavati pūjā<sup>(35a7)</sup>rhaḥ || sarvaśrāvakapratveka-  
buddhāṃś cābhibhavati || māraś cedvignamānaso johmīkṛto bha-  
vati mārakāyikāś ca jihmīkṛtā bhavanti ||

<sup>b</sup> e<sup>(8)</sup>vam ukte guṇālaṃkṛtāsukusumitā dārikā bhagavantam etad  
avocat° || ke bhagavan° mārakāyikā veditavyāḥ || bhagavān āha ||  
ye dā<sup>(35b)</sup>rike idam eva mahāyānaṃ bhāṣyamānaṃ deśyamānaṃ  
samprakāśyamānaṃ vācyamānaṃ na śroṣyanti abhibhaviṣyanti |  
nādhimokṣanti | avahasiṣyanti <sup>(2)</sup>uccagghiṣyanti avarṇṇa bhāṣayi-  
ṣyanti || mārakāyikāś ca te veditavyāḥ | adharmmapupu{śā}ruṣā  
iti veditavyāḥ | anyatrīrthā iti vedita<sup>(3)</sup>vyāḥ | mithyāpratipānā iti  
ve©ditavyāḥ ||

like a cowardly thief<sup>a</sup> after realising the Arhatship of one who has abandoned the thought of enlightenment. Young girl! It is better for a Bodhisattva †[to] desire [to be]†<sup>b</sup> in a fire-pit with his heart embracing all beings, than for one, who has abandoned the thought of enlightenment, to dwell in the nirvāṇa of a *śrāvaka*.

§8 (912b27-29) 以是義故，為攝眾生令入佛道故，如是修行菩薩，一切世間天人阿修羅之所尊重，堪任供養，超越聲聞，則邪魔眷屬無能嫉惱<sup>a</sup>。

§8 Young girl! By the generation of the thought of enlightenment embracing all beings<sup>c</sup>, he becomes honourable and worthy of veneration to the world together with gods, people and *asuras*, and he surpasses all *śrāvakas* and *pratyekabuddhas*. The Evil One becomes frightened and is depressed;<sup>d</sup> his followers are also depressed.

§9 (912c1-3) 爾時夫人白佛言：何者邪魔眷屬？佛告夫人：敷演大乘經典之處，若有眾生聞說大乘，心不樂聞，調弄誹

<sup>a</sup> 嫉惱 KrMSY : 嫉亂 F

<sup>a</sup> C<sup>2</sup> adds: “secretly entering others’ house”. C<sup>1</sup> takes the passage “*kātaracauravat parinirvātavyam*” to be read with the next sentence.

<sup>b</sup> C<sup>1</sup>: “It is better for a Bodhisattva to enter a big fire-pit with the intention of saving all beings **in order to (/out of the desire to) preserve the great bodhicitta.**” C<sup>2</sup>: “**For the purpose of the bodhicitta**, it is better for a Bodhisattva to be in the fire-pit...” Therefore, the ‘desire’ (*vāñchā*) here could be for the *bodhicitta*, rather than the fire-pit, for which a verb like ‘enter’ (C<sup>1</sup>) is expected. In this case, Ms. ‘*vāñchā*’ could be ‘<*patitum bodhicitte*> *vāñchā*<*yāḥ*>’, ‘out of the desire for the *bodhicitta* (it is better for him to) go down (to the fire-pit)’; cf. AvŚ(V) 99,5: *ity uktvā bodhisattvas tasyām agnikhadāyām patitaḥ* | BBh(D) 230,12: *sa cen mahatyām agnikhadāyām ātmānaṃ prakṣipasi ...*

<sup>c</sup> C<sup>2</sup> adds “to help them to enter the path of the Buddhas”.

<sup>d</sup> C<sup>2</sup> does not have this part of the sentence.

mānaṃ na śroṣyanti <sup>1</sup>nābhibhaviṣyanti nādhimokṣanty<sup>2</sup> avahasiṣyanty<sup>3</sup> uccagghīṣyanty<sup>4</sup> avarṇaṃ<sup>5</sup> bhāṣayiṣyanti, mārakāyikāś<sup>6</sup> ca te veditavyāḥ. adharmapuruṣā<sup>7</sup> iti veditavyāḥ. anyatīrthikā<sup>8</sup> iti veditavyāḥ. mithyāpratipannā<sup>9</sup> iti veditavyāḥ.

**§10<sup>α</sup>** te vai mahāyānaṃ pratikṣipyāvīcau mahāniraya upapatsyante<sup>10</sup>. tataś cyutān<sup>11</sup> mūtrapurīṣabhakṣeṣūpapatsyante<sup>12</sup>. aparimitāṃś ca kalpāṃś tadbhakṣā bhaviṣyanti. yadi kadācin mānuṣaṃ saṃyāsyanti<sup>13</sup>, tadāpy<sup>14</sup> andhamūkabadhirahīnāṅgāś<sup>15</sup> cipaṭanāsāś ca bhaviṣyanti. tatpaścād<sup>16</sup> anupūrveṇa teṣāṃ daśadigloka dhātuṣu buddhair bhagavadbhiḥ sārddhaṃ samavadhānaṃ bhaviṣyati.

<sup>1</sup> <nā>bhibhaviṣyanti *em.* [不(求悟入) C<sup>1</sup>]: abhibhaviṣyanti Ms.

<sup>2</sup> °ādhimokṣanty *em.* : °ādhimokṣanti Ms.

<sup>3</sup> avahasiṣyanty *em.* : avahasiṣyanti Ms.

<sup>4</sup> uccagghīṣyanty *em.* : uccagghīṣyanti Ms.

<sup>5</sup> avarṇa<ṃ> *em.* : avarṇa Ms.

<sup>6</sup> m<ā>ra° Ms.

<sup>7</sup> °puruṣā *em.* [者 C<sup>1</sup>]: °puru{ṣā}ruṣā Ms.

<sup>8</sup> °tīrth<ik>ā *em.* : °tīrthā Ms.

<sup>9</sup> °pratipan<n>nā *em.* : °pratipanā Ms.

<sup>10</sup> mahāniraya<a> upapatsyante *em.* : mahānirayeṣūpapatsyante Ms.

<sup>11</sup> cyutān *em.* : cyutām Ms.

<sup>12</sup> °ūpapats<y>ante *em.* : °ūpapatsante Ms.

<sup>13</sup> saṃ<yā>syanti *em.* [cf. 後生人中 C<sup>1</sup>C<sup>2</sup>]: saṃśeṣyanti Ms.

<sup>14</sup> tadā{ndha}py Ms.

<sup>15</sup> °āṅgā{śca}ś Ms.

<sup>16</sup> tatpaścād *em.* : tatapaścād Ms.

<sup>α</sup> te vai mahāyānaṃ pratikṣi°pyāvīcau mahānirayeṣūpapatsya<sub>(35b4)</sub>-nte | tataś cyutām mūtrapurīṣabhakṣe°ṣūpapatsante | aparimitāṃś ca kalpāṃś°s tadbhakṣā bhaviṣyanti | yadi kadā<sub>(5)</sub>cin mānuṣaṃ saṃśeṣyanti | tadā{ndha}°py andhamūkabadhirahīnāṅgā-śca}ś cipaṭa°nāsāś ca bhaviṣyanti | tatapaścā<sub>(6)</sub>d anupūrveṇa teṣāṃ daśadigloka°dhātuṣu buddhair bhagavadbhiḥ sārddhaṃ samavadhā°naṃ bhaviṣyati |

謗，當知則是邪魔眷屬。

**§9** When this was said, the young girl, Guṇālaṃkṛta-saṃkusumitā, said this — “Blessed One, who should be known as the Evil One’s followers?” The Blessed One spoke — “Young girl! When this Great Vehicle (*mahāyāna*) is spoken, taught, announced and declared, they who will not listen, have no unfolded belief (in it), will not apply themselves zealously to it,<sup>a</sup> (but) will laugh at it, mock at and speak ill of it,<sup>b</sup> should be known as the Evil One’s followers. ‘They should be known as ‘unrighteous persons’. They should be known as ‘those belonging to heretical sects’. They should be known as ‘those devoted to false ways of life’.

**§10** <sup>(912c3-7)</sup> 誹謗大乘經典心故，死墮阿鼻，受苦無量，復生餓鬼，食火<sup>a</sup>屎尿，無量劫中受苦畢已，後生人中，盲聾瘡癰，病癰不具，此等眾生，命終之後，經無量生，方得值遇如來，親承供養。

**§10** Surely they will be reborn in the great hell Avīci

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<sup>a</sup> 火 KrSY : 大 FM

<sup>a</sup> C<sup>2</sup> does not have *abhibhavanti*, *adhimokṣanti*.

The two words occur together in some Pāli texts applied in the explanation of *saddhindriya/saddhā-indriya* (Skt. *śraddhendriya* ‘belief’), which might serve a good understanding as to the reason why the formula, *abhibhavaty adhimokṣati*, is listed here between ‘listen’ and ‘laugh at’ —

Ud-a.305,6-8: *pañc’indriyānī ti saddhādāni pañca indriyāni. tattha assaddhiyaṃ abhibhavitvā adhimokkhalakkhaṇe ind’atṭhaṃ kārotīti saddhā-indriyaṃ ...*

Therefore, for *abhibhavati*, ‘passes over’ (BHSD); ‘overcomes, surpasses’ (PED(C)), the word ‘disbelief’ is read here as: ‘(he does not) overcome disbelief’, i.e. he has no unfolded belief (in Mahāyāna).

<sup>b</sup> C<sup>2</sup> has only two items of the verbal behaviour; while C<sup>1</sup> later adds physical “beating and repelling”.

<sup>c</sup> The following is omitted in C<sup>2</sup>; while C<sup>1</sup> adds two more items: one after *adharmapuruṣa*, the other at the end of the list.

**§11<sup>a</sup>** teṣāṃ buddhānāṃ bhagavatāṃ pṛthag vāg niścarati śrāvakayānapratisaṃyuktānāṃ <sup>1</sup>pratyekabuddhayānapratisaṃyuktānāṃ<sup>2</sup> mahāyānapratisaṃyuktānāṃ<sup>3</sup> vā. api tv anābhogenaiva<sup>4</sup> teṣāṃ buddhānāṃ bhagavatāṃ sarvaromakūpebhya ekaikasmād romakūpād anekāni dharmaraśmikoṭīniyutaśatasahasrāṇy<sup>5</sup> ekasvaranirghoṣodāhāreṇaiva niścaranti.<sup>a</sup>

**§12<sup>b</sup>** tatra ye parṣadi saṃnipatitāḥ<sup>6</sup> śrāvakayānādhimuk-

<sup>a</sup> Cf. DSP 94,10: romakūpebhyo 'nekāni raśmikoṭīniyutaśatasahasrāṇi niśceruḥ.

DBh(R) 79: ekaghoṣodāhāreṇa sarvaparṣadam nānāghoṣarutavi-mātratayā saṃjñāpayati. See also MPPU iii.1380-81 and fn.1; also Tsukamoto (Hurvitz) 1985: ii.1059.

<sup>1</sup> pratyekabuddh<ay>āna° *em.* : pratyekabuddhāna° Ms.

<sup>2</sup> °pratisaṃyuktā<nām> *em.* : °pratisaṃyuktā Ms.

<sup>3</sup> °pratisaṃyuktā<nām> *em.* : °pratisaṃyuktā Ms.

<sup>4</sup> anābhogenaiva *em.* : ānābhogenaiva Ms.

<sup>5</sup> °sahasrāṇy *em.* : °sahasrāṇi Ms.

<sup>6</sup> sa<m>nipatitāḥ *em.* : sanipatitāḥ Ms.

<sup>a</sup> teṣāṃ buddhānāṃ bha<sub>(7)</sub>gavatāṃ pṛthag vāg niścarati | śrāvakayānapratisaṃyuktānāṃ pratyekabuddhānapratisaṃyuktā | mahāyānapratisaṃyuktā vā api tv ānā<sub>(8)</sub>bhogenaiva teṣāṃ buddhānāṃ bhagavatāṃ sarvaromakūpebhya ekaikasmād romakūpād anekāni dharmaraśmikoṭīniyutaśatasahasrā<sub>(36a)</sub>ṇi ekasvaranirghoṣodāhāreṇaiva niścaranti |

<sup>b</sup> tatra ye parṣadi sanipatitāḥ satvā ye śrāvakayānaṃ tathāgatamukhān niścarantaṃ śṛṇvanti | <sub>(2)</sub>ye ca pratyekabuddhayānādhimuktāḥ satvās te pratyekayānaṃ tathāgatamukhā niścarantaṃ śṛṇvanti || ye mahāyānādhimuktāḥ satvās te mahā<sub>(3)</sub>yānaṃ tathāgatamukhāt° niścara°ntaṃ śṛṇvanti || tiryaggaṭāpi satvāḥ sva°kasvakair vā nirghoṣodāraiḥ śṛ<sub>(4)</sub>ṇvanti || tatra yaiḥ satvaiḥ buddhava-ca°naṃ śrutam pūrvam te tathāgataṃ tūṣṇībhūtaṃ °paśyanti | tatra ye mahāyānapra<sub>(5)</sub>tikṣepanāḥ satvās te bahukalpā°n na{ka}-rakatiryakapretayamalaukikā°ni dṛṣṭāni | anubhūya mahāyāne <sub>(6)</sub>labdhaprasādā bhaviṣyanti || anu°ttarāyāṃ samyakasaṃbodhau cittāny u°tpādayiṣyanti ||



through relinquishing the Mahāyāna. After passing away from there, they will be reborn among those devouring urine and excrement, and they will remain eating this food for unlimited *kalpas*. If whenever time they become human beings, then they will be blind, mute, deaf, crippled and flat-nosed. After that, in successive order in the world elements of ten directions they shall meet the Buddhas, the Blessed Ones.

**§11** <sup>(912c7-10)</sup> 於諸佛所，還復得聞大乘經典，純一無雜，爾時如來於諸毛孔，普出言音，一一毛孔，出無量億百千法光，復生無量法音偈讚。

**§11** The specific voice of these Buddhas or the Blessed Ones issues forth to those connected with the vehicle of *śrāvakas*, those connected with the vehicle of *pratyekabuddhas* and those connected with the vehicle of Mahāyāna. Yet spontaneously out of every individual pore of all the pores of the Buddhas or the Blessed Ones several hundreds of thousands of *koṭīs* of *niyutas* of rays of Dharma issue forth through the mere utterance of one sound of voice.<sup>a</sup>

**§12** <sup>(912c10-18)</sup> 時此會中若有聲聞<sup>α</sup>，則聞聲聞乘法，若有緣覺乘人，則聞緣覺乘法，若有大乘行人，則聞大乘妙法，鳥狩<sup>β</sup>之類各隨其音而聞佛法，於此會中所有眾生，過去未曾耳聞佛法，皆見如來默然不語，其餘眾生過去曾謗大乘經故，雖於多劫墮在地獄餓鬼受苦，由謗法時大乘入耳，是故佛所

<sup>α</sup> 聲聞 Kr : 聲聞乘人 FMSY [sic! 聲聞乘人 is a better reading, cf. *śrāvakayāna*; also cf. 緣覺乘人, 大乘行人 below]

<sup>β</sup> 狩 Kr : 獸 FMSY

<sup>a</sup> C<sup>2</sup> adds: “Innumerable dharma voices, *gāthās* and *stotras* also issue forth.”

For the topic that the Buddha taught all the *dharma* with a single sound (*ekasvara*), the theory of Mahāsaṃghika, see the references given in ViKN(B) 12, fn.3 and VAV 183-184.

tāḥ<sup>1</sup> sattvās<sup>2</sup> te<sup>3</sup> śrāvakayānaṃ tathāgatamukhān niścara-  
rantam śṛṇvanti. ye ca pratyekabuddhayānādhimuktāḥ  
sattvās te pratyekayānaṃ tathāgatamukhān<sup>4</sup> niścarrantam  
śṛṇvanti. ye ca<sup>5</sup> mahāyānādhimuktāḥ sattvās te mahāyā-  
naṃ tathāgatamukhān<sup>6</sup> niścarrantam śṛṇvanti. tiryaggatā  
api<sup>7</sup> sattvāḥ svakasvakair vā nirghoṣodāraiḥ śṛṇvanti. ta-  
tra yaiḥ sattvair buddhavacanam aśrutam<sup>8</sup> pūrvaṃ te ta-  
thāgatam tūṣṇībhūtaṃ paśyanti. tatra ye mahāyānaprati-  
kṣepañāḥ<sup>9</sup> sattvās te bahukalpān<sup>10</sup> narakatiryakpretaya-  
malaukikāni<sup>11</sup> duḥkhāny<sup>12</sup> anubhūya mahāyāne labdha-  
prasādā bhaviṣyanti.<sup>a</sup> anuttarāyām<sup>13</sup> samyaksambodhau  
cittāny utpādayiṣyanti.

§13<sup>a</sup> atha khalu guṇālaṃkṛtasamkusumitā<sup>14</sup> dārikā bha-

<sup>a</sup> Cf. Saṅghāṭa(C) §42: imeṣv aṣṭasu mahānarakeṣu sarvaśūra aṣṭau kalpāḥ saddharmapartikṣepakaiḥ satvair duḥkham anubhavita-vyam.

<sup>1</sup> <śrāvakayānādhimuktāḥ> *em.* [cf. expressions below] : *om.* Ms.

<sup>2</sup> sattvā<s> *em.* : satvā Ms.

<sup>3</sup> te *em.* : ye Ms.

<sup>4</sup> °mukhā<n> *em.* : °mukhā Ms.

<sup>5</sup> <ca> *em.* [cf. expression above] : *om.* Ms.

<sup>6</sup> °mukhā<n> *em.* : °mukhāt<sup>0</sup> Ms.

<sup>7</sup> <a>pi *em.* : pi Ms.

<sup>8</sup> <a>śrutam *em.* [未曾耳聞 C<sup>2</sup>; 未聞 C<sup>1</sup>] : śrutam Ms.

<sup>9</sup> °pratikṣepañāḥ *em.* : °pratikṣepañāḥ Ms.

<sup>10</sup> na{ka}raka° Ms.

<sup>11</sup> °tiryakpreta° *em.* : °tiryakapreta° Ms.

<sup>12</sup> duḥkhāny *em.* [受苦 C<sup>2</sup>C<sup>1</sup>] : dṛṣṭāni Ms.

<sup>13</sup> samyak° *em.* : samyaka° Ms.

<sup>14</sup> guṇālaṃkṛta° *em.* : {bha}guṇālaṃkṛtam° Ms.

<sup>a</sup> atha khalu {bha}{(7)}guṇālaṃkṛtamsamkusumitā dārikā bhagavan-  
tam etad avocat° | mahāyānaṃ mahāyānaṃ bhagavan ucyate kim  
etad ādhivacanam || atha khalu bha{(8)}ga{vām}vām°s tasyām dāri-  
kāyāḥ sādhu karam adāt° | sādhu sādhu {dā}dārike yā tvaṃ mahā-  
yānaguṇānusaṃsā śrotum icchasi || tena hi dā{(36b)}rike śṛṇu sādhu  
ca suṣṭhu ca manasikuru bhāṣiṣye haṃ te mahāyānābhidhānaṃ |

親聞大乘，心生歡喜，而發無上菩提之心，究竟成就阿耨多羅三藐三菩提。

**§12** Here those beings in the assembly who are zealous about the *śrāvaka* vehicle hear the *śrāvaka* vehicle issuing out of the mouth of the Tathāgata. Those beings who are zealous about the *pratyekabuddha* vehicle hear the *pratyekabuddha* vehicle issuing out of the mouth of the Tathāgata. And those beings who are zealous about the great vehicle hear the great vehicle issuing out of the mouth of the Tathāgata. Even the beings in the animal [realms] each hear in their own each specific sound. Here those beings who have never heard the word of the Buddhas before see the Tathāgata in silence. Those beings who have relinquished the great vehicle and experienced suffering belonging to the worlds of hells, animals, ghosts, and the Lords of death for many *kalpas* shall (now) gain faith in the Mahāyāna. They shall generate their resolution in the ultimate perfect enlightenment.

**§13** (912c19-22) 爾時夫人白佛言：所說大乘，何故名為大乘？何故說為大乘？佛言<sup>a</sup>：夫人，善哉善哉，夫人深樂大乘，以是義故，善思念之，當為汝說大乘名號。

**§13** Then the young girl Guṇālaṃkṛtasamkusumitā spoke this to the Blessed One — “Blessed One, it is called Mahāyāna, Mahāyāna. What designation is this?” Then the Blessed One praised the young girl — “Good, good, young girl, that you want to hear the benefits of the virtues of mahāyāna. Therefore, young girl, listen carefully! Pay all due attention! I shall speak to you of the designation of the Mahāyāna.

<sup>a</sup> 言 Kr : 告 FMSY

gavantam etad avocat. mahāyānaṃ mahāyānaṃ bhagavann<sup>1</sup> ucyate kim etad adhivacanam<sup>2</sup>. atha khalu bhagavāṃs<sup>3</sup> tasyā<sup>4</sup> dārikāyāḥ sādhuḥkāram adāt. sādhu sādhu dārike<sup>5</sup> yat<sup>6</sup> tvaṃ mahāyānaguṇānuśaṃsāṃ<sup>7</sup> śrotum icchasi, <sup>a</sup>tena hi dārike śṛṇu sādhu ca suṣṭhu ca manasikuru. bhāṣiṣye 'haṃ<sup>8</sup> te mahāyānābhidhānam.

**§14<sup>a</sup>** 1)<sup>b</sup> punar dārike vipulaṃ mahat tad yānaṃ mahāyānam. 2) aparimitaṃ tad yānaṃ mahāyānam<sup>9</sup>. 3) akṣobhyaṃ tad yānaṃ mahāyānam. 4) akṣayaṃ tad yānaṃ mahāyānam. 5) anantaparimāṇaṃ tad yānaṃ mahāyānam. 6) sāgaropamaṃ<sup>10</sup> tad yānaṃ mahāyānam<sup>11</sup>. 7) garuḍakinnā-

<sup>a</sup> Cf. Saṅghāṭa(C) §11: ... bhagavān ... etad avocat — sādhu sādhu sarvaśūra yas tvaṃ tathāgatam etam arthaṃ paripraśtavyaṃ manyase. tena hi tvaṃ sarvaśūra śṛṇu, sādhu ca suṣṭhu ca manasikuru. bhāṣiṣye 'han te.

Laṅkā(N) 161,6-8 (also cf. 180,1-4): bhagavān āha — sādhu sādhu mahāmate tena hi mahāmate śṛṇu sādhu ca suṣṭhu ca manasikuru | bhāṣiṣye 'haṃ te |

<sup>b</sup> [Numbering: editorial addition for easier comparison]

<sup>1</sup> bhagavan<n> em. : bhagavan Ms.

<sup>2</sup> adhivacanam em. : ādhivacanam Ms.

<sup>3</sup> bhaga{vām}<vām>s Ms.

<sup>4</sup> tasyā em. : tasyām Ms.

<sup>5</sup> {dā}dārike Ms.

<sup>6</sup> yat em. : yā Ms.

<sup>7</sup> °ānuśaṃsā<ñ> em. : °ānuśaṃsā Ms.

<sup>8</sup> <'>haṃ em. : haṃ Ms.

<sup>9</sup> mahāyānam em. : mahat ta{dadyā}d yānaṃ Ms.

<sup>10</sup> s<ā>garo° Ms.

<sup>11</sup> mahā<yā>nam em. : mahānam Ms.

<sup>a</sup> punar ddārike vipulaṃ mahat tad yānaṃ mahāyānaṃ | aparimitaṃ tad yānaṃ <sup>(36b2)</sup> mahat ta{dadyā}d yānaṃ | akṣobhyaṃ tad yānaṃ mahāyānaṃ | akṣayaṃ tad yānaṃ mahāyānaṃ | anantaparimāṇaṃ tad yānaṃ mahāyānaṃ | s<ā>garopamaṃ ta<sup>(3)</sup>d yānaṃ mahāyānaṃ | garuḍakinnārama © horagābhyarcitaṃ tad yānaṃ mahāyānaṃ © gandharvānugītaṃ tad yānaṃ mahāyā<sup>(4)</sup>naṃ || .evapūjitaṃ tad yānaṃ mahā © yānaṃ

**§14** <sup>(912c22-27)</sup> 所謂一者令人深樂，是名大乘。二者不動，是名大乘。三者無過，是名大乘。四者無量<sup>a</sup>，是名大乘。五者如四大海，是名大乘。六者金翅及緊那羅摩睺羅伽雜類所敬，是名大乘。七者乾闥婆所讚，是名大乘。八者諸天恭敬，是名大乘。

**§14** Further, young girl, <sup>a</sup>1) great and eminent is the vehicle Mahāyāna. <sup>b</sup> 2) Unlimited is the vehicle Mahāyāna. <sup>c</sup> 3) Imperturbable is the vehicle Mahāyāna. 4) Undecaying is the vehicle Mahāyāna. 5) Of boundless measure is the vehicle Mahāyāna. 6) Like an ocean is the vehicle Mahāyāna. 7) Revered by Garuḍas, Kinnaras, and great serpents is the vehicle Mahāyāna. 8) Celebrated in songs by Gandharvas is the vehicle Mahāyāna. 9) Worshipped by the gods is the vehicle Mahāyāna.

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<sup>a</sup> 無量 Kr : 無邊 FMSY

<sup>a</sup> Editorial addition of numbering for easier comparison. Cf. Vasubandhu in *Vyākhyāyukti* (Lee 2001: 73f.) defines ‘mahāyāna’ as ‘great vehicle’ (*vaipulya*, *mahattva*) and gives seven kinds of ‘mahattva’: *dharma*, *cittotpāda*, *adhimukti*, *adhyāśaya*, *saṃbhāra*, *kāla*, and *samudāgama*.

<sup>b</sup> The first item in C<sup>2</sup> is not comprehensible to me. Most items in C<sup>1</sup> are explained further rather than just a simple word. C<sup>1</sup> has more items (37) than Ms. (25) and C<sup>2</sup> (24).

<sup>c</sup> C<sup>2</sup> does not have this item.

ramahoragābhyarcitaṃ tad yānaṃ mahāyānam. 8) gandharvānuḡitaṃ tad yānaṃ mahāyānam. 9) devapūjitaṃ<sup>1</sup> tad yānaṃ mahāyānam.

§15<sup>α</sup> 10) brahmanamaskṛtaṃ tad yānaṃ mahāyānam. 11) daityendranamaskṛtaṃ tad yānaṃ<sup>2</sup> mahāyānam. 12) śakradevendranamaskṛtaṃ<sup>3</sup> tad yānaṃ mahāyānam. 13) sarvanāgasamgrhītaṃ tad yānaṃ mahāyānam. 14) bodhisatvānucaritaṃ tad yānaṃ mahāyānam. 15) buddhavamśasamdhārakaṃ tad yānaṃ mahāyānam. 16) maheśākhyapūjitaṃ tad yānaṃ mahāyānam. 17) sarvasattvajīvitavyaṃ tad yānaṃ mahāyānam. 18) bhaiṣajyavṛkṣopamaṃ<sup>4</sup> tad yānaṃ mahāyānam. 19) sarvakleśanirghātaṃ tad yānaṃ mahāyānam.

§16<sup>β</sup> 20) dharmacakrānuvartakaṃ tad yānaṃ mahāyānam. 21) anabhilāpyaṃ tad yānaṃ mahāyānam<sup>5</sup>. 22) <sup>a</sup>tri-

<sup>a</sup> ViKN(T) 84,§8: ... triratnaṃvamaṃsānupacchedāya ca te dharmo deśayitavyaḥ. RKP 174,18-19: triratnavamaṃsānupacchedāya sarvavyā-  
<sup>1</sup> <d>eva° em. [諸天 C<sup>2</sup>] : .eva° Ms.

<sup>2</sup> yā<naṃ> em. : yā Ms.

<sup>3</sup> °na<ma>skṛtaṃ em. [cf. no.11] : °naskṛtaṃ Ms.

<sup>4</sup> bhaiṣajya° em. : bhaiṣajya° Ms.

<sup>5</sup> mahā<yā>naṃ em. : mahānaṃ Ms.

<sup>α</sup> brahmanamaskṛtaṃ tad yānaṃ mahā◎yānaṃ || daityendranamaskṛtaṃ tad yā<sub>(5)</sub> mahāyānaṃ || śakradevendranaskṛ◎taṃ tad yānaṃ mahāyānaṃ || sarvanāgasam◎grhītaṃ tad yānaṃ mahāyānaṃ || <sub>(6)</sub>bodhisatvānucaritaṃ tad yānaṃ ma◎hāyānaṃ || buddhavamśasandhārakaṃ tad yā◎naṃ mahāyānaṃ || maheśākhyapū<sub>(7)</sub>jitaṃ tad yānaṃ mahāyānaṃ || sarvasattvajīvitavyaṃ tad yānaṃ mahāyānaṃ || bhaiṣajyavṛkṣopamaṃ tad yānaṃ mahāyānaṃ || sarvakleśanirghātaṃ<sub>(8)</sub> tad yānaṃ mahāyānaṃ ||

<sup>β</sup> dharmmacakrānuvartakaṃ tad yānaṃ mahāyānaṃ || anabhilāpyaṃ tad yānaṃ mahānaṃ || triratnavamaṃsānupacchedakaṃ tad yānaṃ mahāyā<sub>(37a)</sub>naṃ || hīna{ṃ}lānādhimuktikānāṃ satvānāṃ apratyayanīyaṃ tad yānaṃ mahāyānaṃ || śrāvakaṃpratyekabuddhotpādaṃ tad yānaṃ mahāyānaṃ || sarvayāno<sub>(2)</sub>ttamāṃ tad yānaṃ mahāyāna{ṃ}m iti ||

**§15** <sup>(912c27-913a4)</sup> 九者梵天歸依，是名大乘。十者天帝所敬，是名大乘。十一者四王所攝，是名大乘。十二者龍王供養，是名大乘。十三者菩薩奉持，是名大乘。十四者成就佛性，是名大乘。十五者賢聖歸依，是名大乘。十六者一切普堪所受，是名大乘。十七者如藥樹王，是名大乘。十八者斷諸煩惱，是名大乘。

**§15** 10) Bowed down to by Brahma is the vehicle Mahāyāna. 11) Bowed down to by the Lord of demons<sup>a</sup> is the vehicle Mahāyāna. 12) Bowed down to by Śakra, Lord of gods, is the vehicle Mahāyāna.<sup>b</sup> 13) Received<sup>c</sup> by all the serpent-demons is the vehicle Mahāyāna. 14) Followed by the Bodhisattvas is the vehicle Mahāyāna. 15) Maintaining the Buddha lineage<sup>d</sup> is the vehicle Mahāyāna. 16) Honour-  
ed by the great Mighty<sup>e</sup> is the vehicle Mahāyāna. 17) To be lived in by all beings is the vehicle Mahāyāna. 18) Comparable to a healing tree is the vehicle Mahāyāna. 19) Destroying all the defilements is the vehicle Mahāyāna.

**§16** <sup>(913a4-9)</sup> 十九者能轉法輪，是名大乘。二十者無言無說，是名大乘。二十一者如虛空相，是名大乘。二十二者三寶種性無斷，是名大乘。二十三者鈍根眾生不信，是名大乘。二十四者超過一切，是名大乘。

**§16** 20) Keeping the wheel of the law in motion is the vehicle Mahāyāna. 21) Inexpressible is the vehicle Mahāyāna. <sup>f</sup>22) Not cutting off the Triple Gems' lineage is the

<sup>a</sup> C<sup>2</sup>: 天帝 “devendra”, rather than “daityendra”; compare with the next item 12.

<sup>b</sup> C<sup>2</sup>: “Received by the Four Kings (of the heavens) is the vehicle Mahāyāna.” (\**caturmahārājasaṃgrhītaṃ*), cf. item no.13.

<sup>c</sup> C<sup>2</sup>: 供養, \**pūjitaṃ*.

<sup>d</sup> C<sup>2</sup>: “That accomplishes the Buddha nature”.

<sup>e</sup> C<sup>2</sup>: “Taken refuge by all the noble ones”.

<sup>f</sup> After this item C<sup>2</sup> adds one more item (that Mahāyāna is like the space) which is not in the Ms.

ratnavamśānupacchedakam tad yānam mahāyānam. 23) hīnalīnādhimuktikānām<sup>1a</sup> sattvānām apratyanīyam<sup>2b</sup> tad yānam mahāyānam. 24) śrāvakaḥpratyekabuddhotpādakam tad yānam mahāyānam. 25) sarvayānottamam<sup>3</sup> tad yānam mahāyānam<sup>4</sup> iti.

§17<sup>a</sup> asyām khalu punar mahāyānaguṇānuśamsāyām bhāṣyamānāyām<sup>5</sup> ‘ayam trisāhasramahāsahasro<sup>6</sup> lokadhātuḥ ṣaḍvikāram<sup>7</sup> prakampitaḥ. āghaṭṭitāni<sup>8</sup> ca tūryasāta-

dhīprasāmanāya ...

<sup>a</sup> Cf. DBh(R) 29,DD: hīnalīnādīnādhimuktā vateme satvā agryasar-vajñajñānacittavikalāḥ ....

<sup>b</sup> Cf. SaddhP(K) 118,31: ayam dharmaparyāyaḥ sarvagaṃbhīraḥ sarvalokavipratyayanīyaḥ ...

<sup>c</sup> LV(H) 512,14-16: ...kapilavastumahāpuravaram ṣaḍvikāram prākampitam, divyāni ca kusumāni prāvarṣan. tūryasātasahasrāṇi cāghaṭṭitāni praṇeduḥ. yeṣāṃ ca devānāṃ tāḥ pratimāḥ. Rāṣṭra(F) 40,20-21: ... vātasamghaṭṭitānām śabdo niścarati syādyathāpi nāma tūryasātasahasrasya sampravāditasya | MV i.40,6-7: ...athāyam trisāhasramahāsahasro lokadhātuḥ kampe prakampe atīva ṣaḍvikāram |

<sup>1</sup> hīnalīnā° *em.* : hīna{ṃ}lānā° Ms.

<sup>2</sup> apratyanīyam *em.* [cf. BBh(W) 15, fn.3, discussion on (vi)pratyayanīya, (vi)pratyaniyaka, (vi)pratyaniṅka; BHSD s.v. vipratyanīka] : apratyanīyam Ms.

<sup>3</sup> °ottamam *em.* : °ottamam Ms.

<sup>4</sup> mahāyāna{ṃ}m Ms.

<sup>5</sup> bhāṣyamānāyām *em.* : bhāṣyamānāyām Ms.

<sup>6</sup> trisāhasra° *em.* : trisāhasram Ms.

<sup>7</sup> ṣaḍvikāram *em.* : ṣaḍvikāram Ms.

<sup>8</sup> āghaṭṭitāni *em.* : aghaṭṭitāni Ms.

<sup>a</sup> asyām khalu punar mmahāyānaguṇānusamsāyām bhāṣyamānāyām ayam trisāhasram mahāsahasro lokadhā<sup>(37a3)</sup>tuḥ ṣaḍvikāram prakampitaḥ | a◎ghaṭṭitāni ca turyasātasahasrāṇi anta◎rīkṣe pravāditāni | gaganata<sup>(4)</sup>lāc ca puṣpavarṣāṇi prāvarṣitā◎ni | anekānikair ddevaputraśatasā◎hasrair anuttarāyām samyakasaṃbo<sup>(5)</sup>dhau cittāny upāditāni ā◎dikarmmikānām bodhisatvānām a◎nupattikeṣu dharmmeṣu kṣāntir utpa<sup>(6)</sup>nnā ||



vehicle Mahāyāna. 23) Opposed by beings who have base and dispirited inclinations<sup>a</sup> is the vehicle Mahāyāna. 24) Generating *śrāvakas* and *pratyekabuddhas* is the vehicle Mahāyāna.<sup>b</sup> 25) The highest of all vehicles is the vehicle Mahāyāna.”

**§17** <sup>(913a10-14)</sup> 爾時佛說大乘威力名號之時，此三千大千世界，六種震動，百千樂器不鼓自鳴，則於空中諸天雨花，無量百千天子，皆發無上菩提之心，無量百千聲聞，皆發阿耨多羅三藐三菩提心，復有初戒菩薩未悟法者，皆已悟解。

**§17** When this benefit of the Mahāyāna's virtues was extolled, the threefold thousand great thousands of world regions shook in six ways. And hundreds of thousands of musical instruments were played and sounded in the sky. Furthermore, flowers rained from the firmament. Several and multiple hundreds of thousands of gods<sup>c</sup> generated the resolution on the supreme complete enlightenment. Conviction on the non-arising of phenomena was generated in the Bodhisattva beginners.

<sup>a</sup> *Hīnalīnādhimuktikānām*. Cf. C<sup>2</sup>(23)C<sup>1</sup>(33): “(C<sup>1</sup> adds: ‘This vehicle is profound and deep.’ Cf. SaddhP(K) f.p.). Those beings who have base and dispirited inclinations (*hīnalīnādhimuktika*) do not accept the Mahāyāna.”

<sup>b</sup> C<sup>2</sup> does not have this item.

<sup>c</sup> For *devaputra*, esp. -*putra*, see Sūtra 14,§1, v.2, fn.; Sūtra 2,§13 fn.; Sūtra 15,§2 fn.

sahasrāṇy<sup>1</sup> antarīkṣe pravāditāni. gaganatalāc ca puṣpa-  
varṣāṇi prāvarṣitāni. anekair<sup>2</sup> devaputraśatasahasrair anu-  
ttarāyāṃ samyaksambodhau<sup>3</sup> cittāny upāditāni. ādikarmi-  
kānāṃ bodhisattvānāṃ anutpattikeṣu dharmeṣu kṣāntir  
utpannā.<sup>a</sup>

**§18<sup>α</sup>** athāyusmān ānando bhagavantam etad avocat — ko  
nāmāyaṃ bhagavan dharmaparyāyah<sup>4</sup>. katham cainaṃ  
dhārayāmi. bhagavān āha — mahāyānaguṇānuśaṃsanir-  
deśa<sup>5</sup> iti dhāraya saddharmapratikṣepakakarmāvaraṇanir-  
deśa<sup>6</sup> iti dhāraya.

idam avocad bhagavān ātamanā<sup>7</sup> āyusmān ānando guṇā-

<sup>a</sup> Cf. ViKN(T) 144,§53: tataḥ pariśadaḥ dvayoḥ devaputraśatayor an-  
utpattikeṣu dharmeṣu kṣāntipratilambho bhūd ...; ADSP(C 1962)  
65,13-15: sarvadharmānāṃ anutpattikatāyāṃ adhimuktā na ca-  
anutpattikeṣu dharmeṣu kṣānti(h) pratilabdḥā.

<sup>1</sup> tūrya° *em.* : turya° Ms.

<sup>2</sup> anekair *em.* [無量 C<sup>2</sup>] : anekānikair Ms.

<sup>3</sup> samyak° *em.* : samyaka° Ms.

<sup>4</sup> °paryāyah *em.* : °paryāyaṃ Ms.

<sup>5</sup> °nirdeśa *em.* : °nirddeśam Ms.

<sup>6</sup> °nirdeśa *em.* : °nirddeśam Ms.

<sup>7</sup> āt<t>amanā *em.* : ātamanā Ms.

<sup>α</sup> athāyusmān ānando bha◎gavantam etad avocat° || ko nāmā◎yaṃ  
bhagavan° dharmmaparyāyaṃ kathaṇ cainaṃ <sup>(7)</sup>dhārayāmi || bha-  
gavān āha || mahāyānaguṇānuśaṃsanirdeśam iti dhāraya sad-  
dharmmapratikṣepakakarmāvaraṇanirdeśam iti dhāraya || i<sup>(8)</sup>-  
dam avocad bhagavān ātamanā āyusmān ānando guṇālaṃkṛtā-  
saṃkusumitā ca dārikā sadevamāśāsurasuragandharvāś ca loko bhaga-  
<sup>(37b)</sup>vato bhāṣitam abhyanandann iti ||××××|| guṇālaṃkṛtasaṃkusu-  
mitādārikāparipṛcchā{sūtra}nāmamahāyānasūtram aṣṭādasa sam-  
āptam ||××××||

(Tibetan marginal note above line 1): <khye'u yon tan gyis brgyan pa  
me tog kun du rgyas pas zhus pa zhes bya ba theg pa chen po'i  
mdo ste bco brgyad pa rdzogs so >

**§18** <sup>(913a15-19)</sup> 爾時阿難白佛言：世尊，此法何名，如何奉持<sup>α</sup>？佛言：是經名為大乘巨擘勝斯受持，又名說<sup>β</sup>妙法決定業障受持。如來說此經已，阿難及功德莊嚴開敷花夫人，及諸天龍八部，皆大歡喜持受奉行。

**§18** Then the Elder Ānanda spoke this to the Blessed One — “Lord! What then is this course of teaching? How do I learn this by heart?” The Blessed One replied — “You should learn this course of teaching by heart as the ‘Instruction on the benefit of the Mahāyāna’s virtues’, or as the ‘Instruction on the obstructive deed of the one who relinquishes the Good Law’.

Thus said the Blessed One. The Elder Ānanda was pleased. The young girl Guṇālaṃkṛtaśaṃkusumitā and the world together with gods, humans, *asuras* and *gandharvas* were transported with joy.

The eighteenth Mahāyāna sūtra, which is called “the inquiry of the young girl Guṇālaṃkṛtaśaṃkusumitā”, is complete.

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<sup>α</sup> 奉持 Kr : 奉行 FMSY

<sup>β</sup> 說 Kr : om. FMSY

laṃkṛtasaṃkusumitā<sup>1</sup> ca dārikā <sup>2</sup>sadevamānuṣāsuragan-  
dharvaś<sup>3</sup> ca loko bhagavato bhāṣitam abhyanandann iti.

guṇālaṃkṛtasaṃkusumitādārikāparipṛcchā<sup>4</sup>nāmamahāyā-  
nasūtram aṣṭādasam<sup>5</sup> samāptam.

<sup>1</sup> °ālaṃkṛta° *em.* : °ālaṃkṛtā° Ms.

<sup>2</sup> °mā<nu>ṣā° *em.* : °māṣā° Ms.

<sup>3</sup> °gandharvaś *em.* : °gandharvāś Ms.

<sup>4</sup> °paripṛcchā{sūtra}° Ms.

<sup>5</sup> aṣṭādasa<ṃ> *em.* : aṣṭādasa Ms.

## Appendix

### (C<sup>1</sup>) Taishō vol.17, no.840

#### 稱讚大乘功德經

大唐<sup>1</sup>三藏法師玄奘奉 詔譯

**S1** <sup>(910c19-22)</sup> 如是我聞，一時薄伽梵住法界藏諸佛所行眾寶莊嚴大功德殿，與無央數大聲聞眾大菩薩俱，及諸天人阿素洛等無量大眾前後圍繞。

**S2** <sup>(910c23-28)</sup> 爾時會中有一菩薩，示為女相，名德嚴華，承佛威神，從座而起，稽首作禮，而白佛言：何等名為菩薩惡友，新學菩薩知己遠離？爾時佛告德嚴華言：我觀世間，無有天魔梵釋沙門婆羅門等，與新學菩薩，於無上菩提為惡知識，如樂聲聞獨覺乘者。

**S3** <sup>(910c28-911a3)</sup> 所以者何？夫為菩薩，必為利樂諸有情故，勤求無上正等菩提，樂二乘人志意下劣，惟求自證般涅槃樂，以是因緣，新學菩薩不應與彼同住一寺，同止一房，同處經行，同路遊適。

**S4** <sup>(911a3-11)</sup> 若諸菩薩，已於大乘具足多聞，得不壞信，我別開許與彼同居，為引發心趣菩提故，若彼種類善根未熟，不<sup>2</sup>應為說大乘法教，令生誹謗，獲罪無量<sup>3</sup>。新學菩薩但應親近久學大乘多聞菩薩，為於無上正等菩提，所種善根速成熟故，不應親近樂二乘者，所以者何，彼障菩薩菩提心故，彼令棄捨菩提<sup>4</sup>心故，彼令虧損菩提心故，彼令毀犯菩薩行故。

**S5** <sup>(911a11-15)</sup> 菩薩寧當棄捨身命，不應棄捨大菩提心，發起趣

<sup>1</sup> 大唐 KrY : 唐 FMS

<sup>2</sup> 不 FKr : 未 MSY

<sup>3</sup> 無量 Kr : 無邊 FrMSY

<sup>4</sup> 菩提 FKrSY : 菩薩 M

求二乘作意，若諸菩薩勸諸有情，捨菩提心趣二乘地，若諸菩薩勸諸有情，捨菩提心造諸惡業，俱墮地獄受諸劇苦。

**§6** <sup>(911a15-19)</sup> 菩薩寧守大菩提心，造五無間受地獄苦，終不棄捨大菩提心，而欲趣求預流果證，菩薩寧守大菩提心，百千大劫受地獄苦，終不棄捨大菩提心，而欲趣求一來果證。

**§7** <sup>(911a19-24)</sup> 菩薩寧守大菩提心，受傍生身或作餓鬼，終不棄捨大菩提心，而欲趣求不還果證。菩薩寧守大菩提心，造十惡業墮諸惡趣，終不棄捨大菩提心，而欲趣求無生果證。菩薩寧守大菩提心，入大火坑救諸含識，終不棄捨大菩提心，而同怯<sup>1</sup>賊投涅槃界。

**§8** <sup>(911a25-28)</sup> 菩薩哀愍一切有情，於生死中輪轉無救，初發無上菩提心時，一切天人阿素洛等皆應供養，已能映奪一切聲聞獨覺極<sup>2</sup>果，已能摧伏一切魔軍，諸惡魔王皆大驚怖。

**§9** <sup>(911a28-b5)</sup> 時德嚴華聞佛語已，重請佛言：何謂魔軍，惟願世尊哀愍為說。佛告德嚴華：若有聞說大乘法教，不生隨喜，不樂聽聞，不求悟入，不能信受，反加輕笑，毀訾凌蔑，離間謗讟，捶打驅擯，應知此等皆是魔軍，是則名為樂非法者，性鄙劣者，求外道者，行邪行者，壞正見者。

**§10** <sup>(911b5-12)</sup> 應知此等謗毀大乘，當墮地獄受諸劇苦，從彼出已生餓鬼中，經百千劫常食糞穢，後生人中，盲聾瘡<sup>3</sup>瘰癧<sup>4</sup>體不具，其鼻匾<sup>5</sup>，愚鈍無知形貌矬陋，如是漸次罪障消除，流轉十方，或遇諸佛親近供養。復聞大乘聞已或能隨喜信受，因此便發大菩提心，勇猛精勤修菩薩行，漸次進學<sup>6</sup>，乃至菩提。

<sup>1</sup> 怯 KrMSY : 劫 F

<sup>2</sup> 極 Kr : 乘 FMSY

<sup>3</sup> 瘡 FKrM : 痴 SY

<sup>4</sup> 支 Kr : 肢 FMSY

<sup>5</sup> 匾 匾 KrMY : 匾 癰 FS

<sup>6</sup> 進學 Kr : 增進 FMSY

**§11** <sup>(911b13-16)</sup> 諸佛世尊無別作意，為有情類說五乘法，由本願力依法界身，於一切時，從諸毛孔任運流出無量法光，以一妙音等澍法雨於一眾會無量有情。

**§12** <sup>(911b16-25)</sup> 昔來信樂聲聞乘者，聞佛為說聲聞乘法，昔來信樂獨覺乘者，聞佛為說獨覺乘法，昔來信樂無上乘者，聞佛為說無上乘法，昔來信樂種種乘者，聞佛為說種種乘法，昔來信樂人天乘者，聞佛為說人天乘法，傍生鬼等，亦聞如來以隨類音而為說法，若有昔來未聞法者，彼惟見佛處眾默然，曾聞大乘而誹謗者，經無量劫墮大地獄傍生餓鬼及天人中備受苦已，聞大乘法，即能隨喜，深生淨信，便發阿耨多羅三藐三菩提心。

**§13** <sup>(911b25-29)</sup> 時德嚴華聞佛說已，重請佛言：何謂大乘？此大乘名為目何義？世尊告曰：善哉善哉，汝能樂聞大乘功德，諦聽諦聽，善思念之，吾當為汝分別解說。

**§14** <sup>(911b29-c15)</sup> 此大乘名所目諸義，(1) 此乘綜攝，籠駕弘遠無所遺漏，故曰大乘。(2) 此乘功德，甚深微妙過諸數量，故曰大乘。(3) 此乘堅固，虛妄分別不能傾動，故曰大乘。(4) 此乘真實，窮未來際無有斷盡，故曰大乘。(5) 此乘寥廓，該羅法界邈無邊際，故曰大乘。(6) 此乘如海，吞納蘊積功德寶聚，故曰大乘。(7) 此乘如山，作鎮區域邪徒不擾，故曰大乘。(8) 此乘如空，包含一切情非情類，故曰大乘。(9) 此乘如地，普能生長世出世善，故曰大乘。(10) 此乘如水，等潤一切令無枯槁，故曰大乘。(11) 此乘如火，焚滅諸障令無餘習，故曰大乘。(12) 此乘如風，掃除一切生死雲霧，故曰大乘。(13) 此乘如日，開照群品成熟一切，故曰大乘。(14) 此乘如月，能除熱惱破諸邪暗，故曰大乘。(15) 此乘尊貴，天龍八部咸所敬奉，故曰大乘。(16) 此乘恒為諸健達縛歌詠讚美，故曰大乘。

**§15** <sup>(911c15-23)</sup> (17) 此乘恒為四王梵釋禮敬尊重，故曰大乘。(18) 此乘恒為諸龍神等敬事防守，故曰大乘。(19) 此乘恒為一切菩薩精勤修學，故曰大乘。(20) 此乘任持，諸佛聖種展

轉增盛，故曰大乘。(21) 此乘圓滿，具大威德映奪一切，故曰大乘。(22) 此乘周給一切有情令無匱乏，故曰大乘。(23) 此乘威力猶如藥樹救療眾病，故曰大乘。(24) 此乘能害一切有情諸煩惱賊，故曰大乘。

**§16** (911c23-912a6) (25) 此乘能轉無上法輪饒益一切，故曰大乘。(26) 此乘微妙甚深祕密不可宣說，故曰大乘。(27) 此乘神用，紹三寶種能使不絕，故曰大乘。(28) 此乘能顯世俗勝義理趣究竟，故曰大乘。(29) 此乘能顯諸菩薩行無不具足，故曰大乘。(30) 此乘能顯佛地功德無不備悉，故曰大乘。(31) 此乘利樂一切有情盡未來際，故曰大乘。(32) 此乘至功能建大義妙用無盡，故曰大乘。(33) 此乘幽玄下劣意樂不能信受，故曰大乘。(34) 此乘平等增上意樂方能信受，故曰大乘。(35) 此乘廣大下愚不測而為輕笑，故曰大乘。(36) 此乘尊高上智能達常所寶翫<sup>1</sup>，故曰大乘。(37) 此乘超過獨覺乘等最上無比，故曰大乘。

**§17** (912a7-12) 佛說如是大乘名義體用殊勝諸功德時，於此三千大千世界，六種震動，空中天樂，百千萬類，不鼓自鳴，諸妙天花，繽紛亂墮<sup>2</sup>，無量天子，無數聲聞，聞此法音，覩斯瑞應，皆發阿耨多羅三藐三菩提心，百千俱胝新學菩薩，同時證得無生法忍。

**§18** (912a13-19) 爾時阿難即從座起，合掌恭敬而白佛言，今此法門甚為希有，能普利樂一切有情，當以何名奉持流布，佛告阿難，此經名為稱讚大乘功德，亦名顯說謗法業障，以是名字汝當奉持，時薄伽梵說此經已，阿難陀等無量聲聞，德嚴華等無數菩薩，及諸天人阿素洛等一切大眾，聞佛所說皆大歡喜，信受奉行。

<sup>1</sup> 翫 FKrS: 玩 MY

<sup>2</sup> 墮 FKr: 墜 MSY



## **19. Dhanapālakavaineyasūtra**

## Primary Sources

- C      Saṅghabhedavastu of the Mūlasarvāstivādin. Chinese translation by Yi jing (義淨): 根本說一切有部毘奈耶破僧事. Taishō vol.24 no.1450, 197b28-199a4.
- D      Saṅghabhedavastu. Tibetan Derge edition. D 1, vol.4, ña, 238a2-242a2.
- Ms     Dhanapālakavaiṇeyasūtra. The nineteenth sūtra in this Potala manuscript collection, 37b1-43b6.
- Q      Saṅghabhedavastu. Tibetan Peking edition. Q 1030(17), vol.42, ce, 220a6-223b8.
- Saṅghabh(G)  
       (Dhanapālaka section on the Saṅghabhedavastu). in Raniero Gnoli, with the assistance of T. Venkatacharya: *The Gilgit manuscript of the Saṅghabhedavastu. Being the 17th and last section of the vinaya of the Mūlasarvāstivādin. Part II*, 186, 11-192,10. Roma: IsMEO, 1977-78.
- T (or Tib) All Tibetan editions = D and Q

### Chinese recension sigla (cf. LPra 122)

- F      first Fuzhou edition 福州 = Taishō 宮
- Kr     second Koryō 高麗藏
- M      Jingshan zang 徑山藏 = Taishō 明
- S      Sixi 思溪 = Taishō 宋
- Y      Puning zang 普寧藏 = Taishō 元

## **Critical Edition**

## 19. Dhanapālakavaineyasūtra

§1<sup>αa</sup> buddho bhagavān rājagrhe viharati sma veluvane<sup>1</sup> kalandakanivāse<sup>2</sup>. tena khalu punaḥ samayena<sup>3</sup> rājño 'jātaśātror<sup>4</sup> dhanapālako duṣṭagajaḥ, sa pratidinam<sup>5</sup> āvāsān<sup>6</sup> niḥkrāmyamāṇo<sup>7</sup> mahājanakāyaprativighātaṃ karoti.

<sup>a</sup> **Saṅghabh(G) ii.186,11-14:** buddho bhagavān rājagrhe viharati veṇuvane kalandakanivāpe; tena khalu samayena yo 'sau rājñāḥ ajātaśātroḥ dhanapālako nāma duṣṭanāgaḥ pratidinam āvāsān niṣkrāmyamāṇo mahājanavipraghātaṃ karoti;

<sup>1</sup> [veluvane, MIndic; Skt. veṇuvane; see Sūtra 11,§1]

<sup>2</sup> °nivāse *em.* : °nivāse viharati sma Ms.

<sup>3</sup> samaye<na> *em.* : samaye {bhagavān<sup>0</sup>} Ms.

<sup>4</sup> rājño <'jāta>śātror *em.* : rājñā ...sātror Ms.

<sup>5</sup> pratidina{ṃ}m Ms.

<sup>6</sup> āvāsān *em.* : āvāsāt<sup>0</sup> Ms.

<sup>7</sup> ni<ḥ>krāmyamāṇo *em.* [cf. §3 Ms. uses the BHS form niḥ- rather than Skt niṣ-; cf. BhīV 284: a-niḥkramā. The same niḥ- is used for other cases in Ms. This will not be noted further.] : nikramyamāṇo Ms.

<sup>α</sup> <sup>(37b2)</sup>buddho bhagavān<sup>0</sup> rājagrhe vi||×××||harati sma veluvane kalandakanivāse viharati sma tena khalu punaḥ samaye {bhagavān<sup>0</sup>} ||××|| <sup>(3)</sup>rājñā ..sātror ddhanapālako © duṣṭagajaḥ sa pratidina{ṃ}m āvāsāt<sup>0</sup> nikra©myamāṇo mahājanakāyaprativi<sup>(4)</sup>ghātaṃ karoti |

## 19. The Conversion of Dhanapālaka<sup>a</sup>

**§1** sangs rgyas bcom ldan 'das rgyal po'i khab 'od ma'i tsal bya ka lan da ka gnas pa na bzhugs so || de'i tshe rgyal po ma skyes dgra'i glang po che<sup>1</sup> gdug pa nor skyong zhes bya ba zhig yod pa de nyin re zhing khyim nas byung  
(238a3) ba na skye bo mang po kha 'dog par byed do || (Q 220a6-7)

**§1** (197b28-c1) 時佛世尊在王舍城竹林園中，時末生怨王有一大象，名曰護財，極大獐惡性操常醉每日損人，諸人皆怖不敢出門。

**§1** The Buddha, the Blessed One, was staying at Rājagrha, in the Veluvana, the Kalandaka abode.<sup>b</sup> Then at that time King Ajātaśatru had a vicious<sup>c</sup> elephant, Dhanapālaka.<sup>d</sup> He would attack people everyday when driven out

<sup>1</sup> glang po che D [cf. §2] : glang po Q

<sup>a</sup> According to the colophon, the title of this sūtra is: “*Dhanapālavaineyasūtra*” (§35). Because the elephant in the Ms is consistently called: “*Dhanapālaka*”, here the title of this sūtra is corrected to “*Dhanapālaka*”.

For textual tradition, depictions in art and earlier research concerning Dhanapālaka or this episode, see Zin 2006a, Zin 2006b; also MPPU IV 1767-73; Mukherjee 1966: 70 f.

<sup>b</sup> For *Kalandakanivāsa/nivāpa*, see Sūtra 13, §1 fn. (*Bhavasamkrāntisūtra*).

<sup>c</sup> C reads: “enormous, vicious, hasty and often drunk (elephant)”.

<sup>d</sup> He is called Nālāgiri in Pāli. About the appellation, Dhanapālaka, J.v.336,27-7,1: *tassa sakalasarīraṃ pītiyā nirantararaṃ* (B° *nirantararaṃ*) *phuṭaṃ ahoṣi. sace* (B° adds *kira*) *tiracchānagato na bhavissa* (B° *nābhavissa*), *sotāpattiphalaṃ adhigamissa* (B° *adhigamissa*), *manussā taṃ pāṭihāriyaṃ disvā unnadimsu appothesuṃ* (B° *apphoṭimsu*), *sañjātasoma-nassā nānābharaṇāni khipimsu, tāni hatthissa sarīraṃ paṭicchādayimsu. tato paṭṭhāya Nālāgiri Dhanapālako nāma jāto*. Cf. also Wille 1990, 113: ... (*vardhayi*)[to] *dhanena pālita iti Dhanapālako Dhanapālaka iti samjñā samvṛttā* |

He is also named ‘Kālānāga’, see Mukherjee 1966: 70, fn.1.

§2<sup>aa</sup> rājagrhanivāsina janakāyena rājājātaśatrur<sup>1</sup> vijñap-  
taḥ — deva dhanapālako duṣṭanāgaḥ sa pratidinam āvā-  
sān<sup>2</sup> niḥkrāmyamāno<sup>3</sup> rathyāvīthīcatvaraśṛṅgātakeṣu<sup>4</sup> ma-  
hājanakāyaprativighātaṃ<sup>5</sup> karoti. tad arhatu deva hastida-  
makānām<sup>6</sup> ājñām<sup>7</sup> dātum, yathā pratidinam na niḥkāsa-  
yanti<sup>8</sup>. śvo niḥkāsyate<sup>9</sup> śvo niḥkāsyata<sup>10</sup> iti ghaṇṭāvaghoṣa-  
nām<sup>11</sup> kārayitum iti<sup>12</sup>.

<sup>a</sup> **Saṅghabh(G) ii.186,14-19:** rājagrhanivāsina janakāyena rājā ajāta-  
śatrur vijñaptaḥ: deva dhanapālako duṣṭanāgaḥ pratidinam āvāsān  
niṣkrāmyamāno rathyāvīthīcatvaraśṛṅgātakeṣu mahājanavipra-  
ghātaṃ karoti; tad arhati devaḥ hastidamakānām ājñām dātum,  
yathā na pratidinam niṣkāsayanti; śvo niṣkrāmyate iti ca ghaṇṭā-  
vaghoṣaṇam kārayitum iti;

<sup>1</sup> rājājātaśatru<r> *em.* : rājā ajātaśatru Ms.

<sup>2</sup> āvāsā<n> *em.* : āvāsā Ms.

<sup>3</sup> ni<ḥ>krāmyamāno *em.* [see §1 and §3] : nikramyamāno Ms.

<sup>4</sup> °catvara° *em.* : °catvāra° Ms.

<sup>5</sup> °prativighātaṃ *em.* [cf. §1] : °vipratighātaṃ Ms.

<sup>6</sup> °damakānām *em.* [Saṅghabh] : °dāmakānām Ms.

<sup>7</sup> ājñā<m> *em.* [Saṅghabh] : ājñā Ms.

<sup>8</sup> niḥkāsayā<n>ti *em.* [Saṅghabh; cf. §3] : niḥkāsayati Ms. [niḥkrāma-  
yant? niḥkāsyanti *might be influced by the following* niḥkāsyate. Cf.  
§4]

<sup>9</sup> niḥkāsyate *em.* : niḥkāsyate Ms.

<sup>10</sup> niḥkāsyata *em.* : niḥkāsyata Ms.

<sup>11</sup> [Cf. §§3,4,8, the Ms. consistantly uses the word as a feminine noun]

<sup>12</sup> <iti> *em.* [Saṅghabh] : om. Ms.

<sup>a</sup> rājagrhanivā©sinā janakāyena rājā ajātaśa©tru vijñaptaḥ deva  
dhanapālako <sup>(37b5)</sup>duṣṭanāgaḥ sa pratidinam āvāsā © nikramyamā-  
no rathyāvīthīcatvāraśṛ©ṅgātakeṣu mahājanakāyaviprati<sup>(6)</sup>ghā-  
taṃ karoti | tad arhatu deva ha©stidamakānām ājñā dātum yathā  
pra©tidinam na niḥkāsayati | śvo <sup>(7)</sup>niḥkāsyate | śvo niḥkāsyata iti  
ghaṇṭāvaghoṣaṇam kārayitum |

from his dwelling.<sup>a</sup>

**§2** rgyal po'i khab na gnas pa'i skye bo'i tshogs kyis  
 rgyal po ma skyes dgra la gsol ba btab pa | lha glang po che  
 gdug pa nor skyong gdugs re zhing gnas nas byung ba na  
 lam po che dang | srang dang | bzhi mdo dang | sum mdo  
 rnams su skye bo mang po <sup>(238a4)</sup> kha 'dog par bgyid kyis |  
 lhas glang po che'i 'dul mkhan rnams la bka' stsal te ci nas  
 gdugs re zhing mi 'byung bar sang lta bu 'byin pa na yang  
 dril sgrogs su stsal ba'i rigs so || <sup>(Q 220a7-220b1)</sup>

**§2** <sup>(197c1-5)</sup> 時王舍城人悉來白王：其護財象極大獐惡，每日  
 出屋往於坊市，四道街衢損害眾人，王當處分看象之人，莫  
 令每日出屋，須隔日出，若出之時，預擊鍾鼓令人藏避。

**§2** People dwelling in Rājagṛha reported to King Ajāta-  
 śatru: “King! The vicious elephant Dhanapālaka attacks  
 people on the streets, roads, crossways and junctions  
 when driven out from his dwelling everyday. King! Please  
 order the trainers of the elephant not to drive him out  
 everyday; make them announce with a bell: “Next day he  
 will be driven out! Next day he will be driven out!”

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In his former live, he was Dhammasena, a bodhisatta, later he will  
 become a Buddha. This is depicted in a later Pāli work, DBK, chap.  
 IX.

<sup>a</sup> C adds: “People are afraid and do not dare to go out.”

**§3<sup>aa</sup>** rājā kathayati — evaṃ bhavatu<sup>1</sup> bhavanto gacchate-  
ti<sup>2</sup>. rājñāmātyānām ājñā dattā — āhūyantām<sup>3</sup> bhavanto  
hastidamakā iti. ta<sup>4</sup> āhūtāḥ<sup>5</sup>. rājā kathayati — bhavanto rā-  
jagrhanivāsinā<sup>6</sup> janakāyenābhihito<sup>7</sup> 'smi<sup>8</sup> — deva dhanapā-  
lako duṣṭanāgaḥ sa pratidinam āvāsān niḥkrāmyamāṇo<sup>9</sup>  
rathyāvīthīcatvaraśṛṅgātakeṣu<sup>10</sup> mahājanakāyaprativighā-  
taṃ<sup>11</sup> karoti. tad arhatu deva hastidamakānām ājñāṃ dā-  
tuṃ yathā pratidinam na<sup>12</sup> niḥkrāmayanti, śvo niḥkrāśya-

<sup>a</sup> **Saṅghabh(G) ii.186,19-26:** rājā kathayati evaṃ bhavatu; gacchata  
iti; rājñā amātyānām ājñā dattā: āhūyantām bhavanto hastidama-  
kāḥ iti; tair hastidamakā āhūtāḥ; rājā kathayati: bhavanto rājagr-  
hanivāsinā janakāyena abhihito 'smi dhanapālako duṣṭanāgaḥ pra-  
tidinam āvāsān niṣkrāmyamāṇo rathyāvīthīcatvaraśṛṅgātakeṣu  
mahājanavipraghātaṃ karoti; tad arhati devaḥ hastidamakānām  
ājñāṃ dātum yathā na pratidinam niṣkrāśayanti; śvo niṣkrāmyate  
iti ca ghaṇṭāvaghoṣaṇaṃ kārāyitum iti;

<sup>1</sup> bhavatu{m} Ms.

<sup>2</sup> gacchateti *em.* [cf. khyed (deng) shig T] : gacchata iti Ms.

<sup>3</sup> āhūyantā<m> *em.* [Saṅghabh; khug shig T] : āhūyantā Ms.

<sup>4</sup> ta *em.* : te Ms.

<sup>5</sup> āhūtāḥ *em.* [Saṅghabh] : āhūyatāḥ Ms.

<sup>6</sup> °nivāsi<nā> *em.* : °nivāsi Ms.

<sup>7</sup> <ja>nakāyenā° *em.* [Saṅghabh] : nakāyenā° Ms.

<sup>8</sup> <'>smi *em.* : smi Ms.

<sup>9</sup> niḥkrāmyamāṇo *em.* [see §1] : niḥkrāmyamā{no}ṇo Ms.

<sup>10</sup> °{pra}vīthī° Ms.

<sup>11</sup> °prativighātaṃ *em.* [cf. §1, §2] : °vipraghātaṃ Ms.

<sup>12</sup> <na> *em.* [cf. §2] : om. Ms.

<sup>aa</sup> rājā kathayati | evaṃ bhavatu{m} bhavanto gacchata iti | rājñā  
amātyā<sub>(8)</sub>nām ājñā dattā | āhūyantā bhavanto hastidamakā iti | te  
āhūyatāḥ | rājā kathayati | bhavanto rājagrhanivāsi nakāyenābhi-  
<sub>(38a)</sub>hito smi | deva dhanapālako duṣṭanāgaḥ sa pratidinam āvāsān  
niḥkrāmyamā{no}ṇo rathyā{pra}vīthīcatvaraśṛṅgātakeṣu mahāja-  
nakāyavipraghātaṃ karo<sub>(2)</sub>ti | tad arhatu deva hastidamakānām  
ājñāṃ dātum yathā pratidinam niḥkrāmayanti | śvo niḥkrāśyata iti  
| ghaṇṭāvaghoṣaṇaṃ kārāyitum |



**§3** rgyal pos smras pa | de bzhin du byas khyed deng  
 shig | rgyal pos blon po rnam<sup>1</sup> bsgo <sup>(238a5)</sup>ba | shes ldan dag  
 glang po che'i 'dul mkhan rnam<sup>1</sup> khug shig | de rnam<sup>1</sup> kyis  
 glang po che'i 'dul mkhan rnam<sup>1</sup> bkug pa dang | rgyal pos  
 smras pa | shes ldan dag rgyal po'i khab na gnas pa'i skye  
 bo'i tshogs kyis nga la gsol ba | glang po che gdug pa nor  
 skyong <sup>(6)</sup>gdugs re zhing gnas nas byung ba na lam po che  
 dang srang dang bzhi mdo<sup>2</sup> dang sum mdo rnam<sup>1</sup> su skye  
 bo mang po kha 'dog par bgyid kyis | lhas glang po che 'dul  
 mkhan rnam<sup>1</sup> la bka' stsal te | ci nas gdugs re zhing mi  
 dbyung bar sang lta bu 'byin pa na yang dril sgrogs su  
 stsal<sup>3</sup> ba'i rigs <sup>(7)</sup>so zhes gsol gyis | <sup>(Q 220b1-4)</sup>

**§3** <sup>(197c5-8)</sup>王告言好，即勅大臣令喚看象人來，使人依命喚  
 來，告言：王舍<sup>a</sup>城中諸人眾來白我：護財大象獐惡損害諸  
 人，

**§3** The King said: “Let it be so! You, Leave!” The king  
 gave an order to the ministers: “You! Summon the ele-  
 phant trainers!” They were summoned. The king stated:  
 “You! People dwelling in Rājagṛha reported: ‘King! The vi-  
 cious elephant Dhanapālaka attacks people on the streets,  
 roads, crossways and junctions when driven out from its  
 dwelling everyday. King! Please order the trainers of the  
 elephant not to drive him out everyday; make them an-  
 nounce with a bell: “Next day the elephant will be driven  
 out!””<sup>a</sup>

<sup>1</sup> rnam<sup>1</sup> Q : rnam<sup>1</sup> la D

<sup>2</sup> bzhi mdo D : gzhi mdo Q

<sup>3</sup> stsal D : scal Q

<sup>a</sup> 舍 FKrSY : om. M

<sup>a</sup> C does not repeat the details but goes direct to §4.  
 The king spoke further in §4. The separation of passages here is  
 necessitated by the limitation of the software.

ta<sup>1</sup> iti ghaṇṭāvaghoṣaṇām kārāyitum iti<sup>2</sup>.

§4<sup>α</sup> tad yuṣmābhir na pratidinam niḥkrāmayitavyaḥ<sup>3</sup>.  
śvo niḥkāśyate<sup>4</sup> śvo niḥkāśyata<sup>5</sup> iti ghaṇṭāvaghoṣaṇām kārāyitavyam iti<sup>6</sup>. evaṃ<sup>7</sup> deveti kartavyam. te hastidamakā rājño 'jātaśatroḥ pratiśrutya<sup>8</sup> pādayor nipatya prakrāntāḥ.

§5<sup>β</sup> atha rājagrhe 'nyataro<sup>9</sup> gr̥hapatir ādhyo mahādhano mahābhogaḥ<sup>10</sup>. tena buddhapramukho bhikṣusaṃghaḥ śvo 'ntargrhe<sup>11</sup> bhaktenopanmantritaḥ<sup>12</sup>. atha devadattena

<sup>a</sup> **Sanḥhabh(G) ii.186,26-29:** tad yuṣmābhir na pratidinam niṣkrāmayitavyaḥ; śvo niṣkrāmyate iti ca ghaṇṭāvaghoṣaṇām kārāyitavyam iti; hastidamakāḥ rājñaḥ ajātaśatroḥ pratiśrutya, pādayor nipatya prakrāntāḥ.

<sup>1</sup> niḥkāśyata *em.* [cf. §2, §4] : niḥkrāśyata Ms.

<sup>2</sup> <iti> *em.* [cf. Sanḥhabh(G)] : *om.* Ms.

<sup>3</sup> niḥkrāmayitavyaḥ *em.* : niḥkrāmayitavyaḥ Ms.

<sup>4</sup> niḥkāśyate *em.* : niḥkāśyate Ms.

<sup>5</sup> niḥkāśyata *em.* : niḥkāśyata Ms.

<sup>6</sup> kārāyitavyam iti *em.* : kārāyitavyeti Ms.

<sup>7</sup> e{ra}vaṃ Ms.

<sup>8</sup> pratiśru{hya}tya Ms.

<sup>9</sup> <'>nyataro *em.* : anyataro Ms.

<sup>10</sup> °bhogaḥ *em.* : °bhogas Ms.

<sup>11</sup> <'>nta<r>grhe *em.* [cf. below the third occurrence of this word] : ntargrhe Ms.

<sup>12</sup> °opa<ni>mantritaḥ *em.* [cf. below] : °opamantritaḥ Ms.

<sup>α</sup> tad yuṣmābhir nna<sup>(38a3)</sup> pratidinam niḥkrāmayitavyaḥ | śvo ◎ niḥkāśyate śvo niḥkāśyata iti gha◎ṇṭāvaghoṣaṇām kārāyitavyeti | e<sub>(4)</sub>{ra}vaṃ deveti kartavyaṃ | te hastidama◎kā rājño 'jātaśatroḥ pratiśru{hya}tya ◎ pādayor nniapatya prakrāntāḥ ||

<sup>β</sup> a<sub>(38a5)</sub>tha rājagrhe anyataro gr̥hapatir ā◎dhyo mahādhano mahābhogas tena buddha◎pramukho bhikṣusaṃghaḥ śvo ntargrhe<sub>(6)</sub> bhaktenopanmantritaḥ | atha devada◎ttena śrutam | yathā amukena gr̥hpati◎nā śravaṇo gotama suśrāvakaṣaṃgha<sub>(7)</sub>ḥ śvo 'ntargrhe bhaktenopanmantrita iti | tena hastidamakasya śatasahasro muktāhāro dattaḥ | uktaś ca | yathā amukena gr̥hpatinā śra{va}<sub>(8)</sub>maṇo gautamaḥ sasrāvakaṣaṃghaḥ śvo ntargrhe bhaktenopanmantritaḥ | tatas tvayā dhanapālako hastināga utsrṣṭatavya iti |

**§4** khyed kyis de nyin re<sup>1</sup> zhing ma dbyung bar sang lta bu 'byin pa na yang dril sgrogs shig | lha bka' bzhin 'tshal zhes glang po che'i 'dul mkhan rnams kyis rgyal po ma skyes dgra las mnyan nas rkang pa la gtugs<sup>2</sup> te dong ngo ||

(D 238a7; Q 220b4)

**§4** <sup>(197c8-9)</sup>汝當隔日出，若出之<sup>a</sup>時預擊鍾鼓告聲：象出，時調象人等再拜大王已，依勅即去。

**§4** Therefore, you should not drive him out everyday, and should make an announcement with a bell: "Next day the elephant will be driven out! Next day the elephant will be driven out!" "Yes! King!" the elephant trainers promised King Ajātaśatru, fell on their knees and left.

**§5** rgyal po'i khab na khyim bdag phyug <sup>(238b)</sup>pa nor mang ba longs spyod che ba zhig gnas pa des sangs rgyas la sogs pa dge slong gi dge 'dun sang khyim du gdugs tshod la spyang drangs so || lha sbyin gyis ji ltar khyim bdag che ge mo zhig gis sangs rgyas la sogs pa dge slong gi dge 'dun sang khyim du gdugs tshod la spyang <sup>(2)</sup>drangs pa thos nas des glang po che'i 'dul mkhan la mu tig gi do shal brgya stong<sup>3</sup> ri ba byin nas smras pa | khyim bdag che ge mos dge sbyong gau ta ma<sup>4</sup> nyan thos kyi dge 'dun dang thabs cig sang khyim du gdugs tshod la spyang drangs kyis de la khyod<sup>5</sup> kyis glang po che nor skyong rbod<sup>6</sup> cig | <sup>(Q 220b4-7)</sup>

**§5** <sup>(197c9-15)</sup>其王舍城中有一長者，大有財物多有受用，發心請佛及苾芻僧，時提婆達多，聞長者明日請佛并眾設齋，即

<sup>1</sup> nyin re D : nyin ro Q  
<sup>2</sup> gtugs D : gdugs Q  
<sup>3</sup> brgya stong D : brgya la stong Q  
<sup>4</sup> gau ta ma D : gau ta mas Q  
<sup>5</sup> khyod D : khyed Q  
<sup>6</sup> rbod D : sbod Q

<sup>a</sup> 若出之 FKrSY : om. M

śrutam yathāmukena gr̥hapatinā śramaṇo<sup>1</sup> gautamaḥ<sup>2</sup> sa-  
śrāvakaṣaṅghaḥ<sup>3</sup> śvo 'ntargr̥he<sup>4</sup> bhaktenopanimantrita iti.  
tena hastidamakasya śatasahasramuktāhāro<sup>5</sup> datta<sup>6</sup> uktaś  
ca — yathāmukena gr̥hapatinā śramaṇo<sup>7</sup> gautamaḥ saśrā-  
vakaṣaṅghaḥ śvo 'ntargr̥he<sup>8</sup> bhaktenopanimantritaḥ, ta-  
tas tvayā dhanapālako hastināga utsr̥ṣṭavya<sup>9</sup> iti.<sup>a</sup>

§6<sup>a</sup> sa kathayati — āryaivam<sup>10</sup> bhavatu. kim tu<sup>11</sup> yathā vā  
tathā vā devam avalokayeti<sup>12</sup>. tato devadatto yena rājājā-  
taśatrus tenopasaṁkrāntaḥ. upasaṁkramya rājānam ajā-

<sup>a</sup> **Saṅghabh(G) ii.187,3-10:** rājagr̥he cānyataro gr̥hapatiḥ ādhyo ma-  
hādhanō mahābhogaḥ; tena buddhapramukho bhikṣusaṅghaḥ śvo  
'ntargr̥he bhaktena upanimantritaḥ; devadattena śrutam yathā  
amukena gr̥hapatinā buddhapramukho bhikṣusaṅghaḥ śvo 'ntar-  
gr̥he bhaktenopanimantritaḥ iti; tena hastidamakasya śatasahasro  
muktāhāro dattaḥ; uktaś ca: amukena gr̥hapatinā śramaṇo gauta-  
maḥ saśrāvakaṣaṅghaḥ śvo 'ntargr̥he bhaktena upanimantritaḥ;  
tat tvayā dhanapālako hastināgaḥ utsr̥ṣṭavyaḥ iti;

<sup>1</sup> śramaṇo *em.* : śravaṇo Ms.

<sup>2</sup> gautama<ḥ> *em.* : gotama Ms.

<sup>3</sup> sa° *em.* [cf. below] : su° Ms.

<sup>4</sup> 'nta<r>gr̥he *em.* : 'ntaggr̥he Ms.

<sup>5</sup> °sahasra° *em.* : °sahasro Ms.

<sup>6</sup> datta *em.* : dattaḥ Ms.

<sup>7</sup> śra{va}maṇo Ms.

<sup>8</sup> <'>ntargr̥he *em.* : ntarggr̥he Ms.

<sup>9</sup> utsr̥ṣṭavya *em.* : utsr̥ṣṭatavya Ms.

<sup>10</sup> āryaivam *em.* : ārya evam Ms.

<sup>11</sup> tu *em.* : vā Ms.

<sup>12</sup> avalokaye° *em.* : avalokaya Ms.

<sup>a</sup> sa kathayati ā<sub>(38b)</sub>rya evam bhavatu kim vā yathā vā tathā vā de-  
vam avalokaya ti | tato devadatto yena rājā ajātaśatrus tenopasaṁ-  
krāntaḥ | upasaṁkramya rājānam a<sub>(2)</sub>jātaśatrum idam avocat | aśa-  
ktas tvayāham buddhatve pratiṣṭhāpayitu{m}m api tu tvam pita-  
raṁ jīvītāt° vyaparopya rajya pratiṣṭhāpitaḥ | aham api śrama<sub>(3)</sub>-  
ṇam gautamaṁ praghātya sarvajñatvam karo©{mi}<mī>ti | dhana-  
pālakaṁ hastināgam utsrje©ti |

持百千珍寶與調象人，告言：有長者明日請喬答摩沙門并聲聞徒眾，汝可將護財惡象當面放之，踐踏喬答摩沙門。

**§5** Now in Rājagṛha there was a certain rich, wealthy and affluent householder. He invited the order of monks headed by the Buddha for a meal at his home the next day. Then Devadatta heard that such a householder had invited the mendicant Gautama together with his order of disciples for a meal at his home the next day. He gave a necklace worth a hundred thousand<sup>a</sup> to an elephant trainer and said: “As such a householder has invited the mendicant Gautama and his order of disciples for a meal at his home the next day, you should let loose the superior elephant Dhanapālaka.”

**§6** des <sup>(238b3)</sup>smras pa | 'phags pa de bzhin du bgyi lags kyis | 'on kyang 'ol spyi<sup>1</sup> lha la yang mkhyen par mdzod cig | de nas lha sbyin rgyal po ma skyes dgra gang na ba der song ste phyin nas | rgyal po ma skyes dgra la 'di skad ces smras so || khyod kyis ni bdag sangs rgyas nyid du gzhug <sup>(4)</sup>ma nus na khyod kyis yab srog dang bral nas rgyal srid la 'dug na bdag gis kyang dge sbyong gau ta ma bsad<sup>2</sup> la thams cad mkhyen pa nyid byas | glang po che dam pa nor skyong rbod<sup>3</sup> cig | (Q 220b7-221a1)

**§6** <sup>(197c15-18)</sup>答言：聖者！依命如是，又須令王知之我等依命。時提婆達多即詣未生怨王所白言：汝不能立我為佛，為汝殺父今得王位，我今殺却佛自立一切智。大王！可令護財象出。

**§6** He replied: “Honourable One! Be it so! But however

<sup>1</sup> spyi Q : pyi D

<sup>2</sup> bsad D : gsad Q

<sup>3</sup> rbod D : sbod Q

<sup>a</sup> Tib: “(a hundred thousand) worth (ri ba)”. C: “hundreds of thousands of treasure”.

taśatrum idam avocat — aśaktas tvam<sup>1</sup> mām<sup>2</sup> buddhatve pratiṣṭhāpayitum<sup>3</sup> api tu tvam pitaram jīvitād<sup>4</sup> vyaparopya rājye<sup>5</sup> pratiṣṭhāpitaḥ. aham api śramaṇam gautamam praghātya sarvajñatvam karomi<sup>6</sup>. dhanapālakam hastināgam utsrjeti.<sup>a</sup>

§7<sup>ab</sup> rājā kathayati — na tvayā śrutam adāntadamakā buddhā bhagavanta iti. sa devadattaḥ<sup>7</sup> kathayati — yady adāntadamakāḥ syur aham eva tāvad anena dāntaḥ syām iti. tena devadatto<sup>8</sup> yathā vā tathā vāvalokya<sup>9</sup> hastidamakā-

<sup>a</sup> **Saṅghabh(G) ii.187,10-16:** sa kathayati: ārya evam bhavatu; kiṃtu yathā vā tathā vā devam avalokaya iti; tato devadatto yena rājā ajātaśatrus tenopasaṅkrāntaḥ; upasaṅkramya rājānam ajātaśatrum idam avocat: śaktas tvam mām buddhatve na pratiṣṭhāpayitum; api tu tvam <pitaram> jīvitād vyaparopya rājye pratiṣṭhāpitaḥ; aham api śramaṇam gautamam praghātya sarvajñatvam karomi; dhanapālam hastināgam utsrja iti;

<sup>b</sup> **Saṅghabh(G) ii.187,16-21:** ajātaśatruḥ kathayati: na tvayā śrutam? adāntadamakā buddhā bhagavantaḥ iti; sa kathayati: yady adāntadamakāḥ syuḥ, aham eva tāvad anena dāntaḥ syām iti; sa tam yathā vā tathā vā avalokya hastidamakānām sakāśam upasaṅkramya kathayati: niveditam mayā devasya; tad yuṣmābhiḥ śvo dhanapālako hastināgaḥ utsraṣṭavyaḥ iti;

<sup>1</sup> tvam *em.* [Saṅghabh(G)] : tvayā° Ms.

<sup>2</sup> mām *em.* [Saṅghabh(G)] : °āham Ms.

<sup>3</sup> pratiṣṭhāpayitu{m}m Ms.

<sup>4</sup> jīvitād *em.* : jīvitāt° Ms.

<sup>5</sup> rājye *em.* [Saṅghabh; rgyal srid T] : rajya Ms.

<sup>6</sup> karomi *em.* : karo{mi}<mī>ti Ms.

<sup>7</sup> devadattaḥ Ms.

<sup>8</sup> devadatto *em.* : devadattena Ms.

<sup>9</sup> vā<va>lokya *em.* [cf. §6] : vā lokya Ms.

<sup>a</sup> rājā kathayati na tvayā śruta<sub>(38b4)</sub>m adāntadamakā buddhā bhagavanta iti ◎ | sa devadattaḥ kathayati | yady adāntada◎makāḥ syuḥ aham eva tāvad ane<sub>(5)</sub>na dāntaḥ syām iti || tena devada◎ttena yathā vā tathā vā lokya hasti◎damakānām sakāśam gatvā kathayati | <sub>(6)</sub>niveditam mayā devasya tadā smā◎bhiḥ śvo dhanapālako hastināgo ◎ moktravya iti |

it may be, do ask permission of the king.” Then Devadatta approached King Ajātaśatru. Having approached him, he spoke to the King Ajātaśatru thus: “You have been unable to appoint me to buddhaship; however, by having deprived your father of his life, you have been appointed to the kingship. I will also produce omniscience after killing the mendicant Gautama. Let loose the superior elephant Dhanapālaka!”

§7    ma skyes dgras smras pa | khyod kyis sangs rgyas  
bcom ldan ’das rnam ni ma thul ba ’dul bar mdzad <sup>(238b5)</sup> pa  
yin no zhes ma thos sam | des smras pa | gal te ma dul ba  
’dul ba yin par gyur na ’dis re zhig bdag kho na ’dul bar  
’gyur grang zhes des de la ’ol byi<sup>1</sup> smras nas | glang po  
che’i ’dul mkhan rnam kyis drung du song ste smras pa |  
lha la yang bdag gis rig par byas kyis khyod <sup>(6)</sup> kyis sang  
glang po che dam pa nor skyong rbod<sup>2</sup> cig | <sup>(Q 221a1-2)</sup>

§7    <sup>(197c18-21)</sup> 時未生怨王語提婆達多言：汝不聞諸佛世尊未調  
者能令調伏。說已得即去。語調象人曰：我已白王，汝可明  
日將象出。

§7    The king spoke: “Have you not heard that the Bud-  
dhas, the Blessed Ones, are the trainers of the untamed  
ones?” <sup>a</sup>Devadatta replied: “If they were the trainers of  
the untamed, I alone should be tamed first by him.” Then  
having asked permission anyhow, Devadatta went to the  
trainers<sup>b</sup> of the elephant and said: “I have spoken to the  
king. So you should release the superior elephant Dhana-  
pālaka the next day.”

<sup>1</sup> byi D : sbyi Q

<sup>2</sup> rbod D : sbod Q

<sup>a</sup> C does not have this reply of Devadatta.

<sup>b</sup> “Trainers”: in the plural here. It seems that there were several  
trainers, but Devadatta bribed one of them.

nāṃ sakāśaṃ gatvā kathayati — niveditaṃ mayā devasya tadā yuṣmābhiḥ<sup>1</sup> śvo dhanapālako hastināgo muktavya<sup>2</sup> iti.

§8<sup>aa</sup> tato hastidamakena rājagr̥hamahānagare ghaṇṭāva-ghoṣaṇā kārītā — śṛṇvantu<sup>3</sup> bhavanto rājagr̥hanivāsinaḥ paurāḥ, śvo dhanapālako hastināgo mucyate<sup>4</sup>. yuṣmābhiḥ sarvaprayatnenātmarakṣā kartavyeti. sa gr̥hapatih śrutvā cintāparo vyavasthitaḥ — tādr̥śo 'haṃ<sup>5</sup> mandabhāgyo mayā buddhapramukho bhikṣusaṃghaḥ śvo bhaktenopanimantritaḥ, dhanapālakaś ca hastināgaḥ śvo mucyate<sup>6</sup>. kathaṃ mayā buddhapramukho bhikṣusaṃgho<sup>7</sup> bhojayitavya<sup>8</sup> iti.

<sup>a</sup> **Saṅghabh(G) ii.187,21-28:** tato hastidamakaiḥ rājagr̥he ghaṇṭāva-ghoṣaṇaṃ kārītaṃ: śṛṇvantu bhavanto rājagr̥hanivāsinaḥ paurāḥ, śvo hastināgo mucyate; tad yuṣmābhiḥ śvaḥ sarvaprayatnena ātmarakṣā kartavyā iti; gr̥hapatih śrutvā cintāparo vyavasthitaḥ: īdr̥śo 'haṃ mandabhāgyaḥ; mayā buddhapramukho bhikṣusaṃghaḥ śvo 'ntargr̥he bhaktenopanimantritaḥ; dhanapālakaś ca duṣṭanāgaḥ śvo mucyate; kathaṃ mayā buddhapramukho bhikṣusaṃghaḥ bhojayitavyaḥ? iti;

<sup>1</sup> <yu>ṣmābhiḥ *em.* [khyod T; Saṅghabh; §4] : smābhiḥ Ms.

<sup>2</sup> muktavya *em.* : moktravya Ms.

<sup>3</sup> śṛṇvantu *em.* [Saṅghabh] : śṛṇvanta Ms.

<sup>4</sup> mucyate *em.* : muktacyate Ms.

<sup>5</sup> <'>haṃ *em.* : haṃ Ms.

<sup>6</sup> mucyate *em.* : muktacyate Ms.

<sup>7</sup> °saṃgho *em.* : °saṃghaḥ Ms.

<sup>8</sup> bhojayitavya *em.* : bhojayitavyaḥ Ms.

<sup>aa</sup> tato hastidamake<sup>(38b7)</sup> na rājagr̥hamahānagare ghaṇṭāvaghōṣaṇā kārītā | śṛṇvanta bhavanto rājagr̥hanivāsinaḥ paurāḥ | śvo dhanapālako hastināgo<sup>(8)</sup> muktacyate | yuṣmābhiḥ sarvaprayatnenātmarakṣā kartavyeti | sa gr̥hapatih śrutvā cintāparo vyavasthitaḥ | tādr̥śo haṃ mandabhāgyo ma<sup>(39a)</sup>yā buddhapramukho bhikṣusaṃghaḥ śvo bhaktenopanimantritaḥ | dhanapālakaś ca hastināgaḥ śvo muktacyate || kathaṃ mayā buddhapramukho bhikṣusaṃghaḥ<sup>(2)</sup> bhojayitavyaḥ iti |



**§8** de nas glang po che'i 'dul mkhan rnams kyis rgyal po'i khab kyī grong khyer du dril bsgrags nas rgyal po'i khab na gnas pa'i grong mi shes ldan dag nyon cig | sang glang po che dam pa nor skyong gtong gis de bas na khyed cag thams cad sang rang <sup>(238b7)</sup> rang srung ba la sgrims shig ces bsgrags<sup>1</sup> pa | khyim bdag des thos nas bdag 'dra ba byur ngan pa bdag gis sangs rgyas la sogs pa dge slong gi dge 'dun sang khyim du gdugs tshod la spyān drangs na glang po che gdug pa nor skyong yang sang gtong na bdag gis sangs rgyas la sogs pa dge <sup>(239a)</sup> slong gi dge 'dun ji ltar gdugs tshod gsol bar bya snyam ste sems khong du<sup>2</sup> chud cing 'dug go || (Q 221a2-5)

**§8** <sup>(197c21-25)</sup> 時調象人持鈴擊聲告城中人：明日放護財象，汝等自當防護。時彼長者聞此事已，心生愁惱，自嘆：我是薄福之人，今請世尊及苾芻眾過家設供，有此事起放惡象出，若為設齋。

**§8** Then the trainer made an announcement with a bell in the great city of Rājagṛha: "Listen! You citizens, inhabitants of the Rājagṛha! Next day the superior elephant Dhanapālaka will be released. You should protect yourselves with all caution.<sup>a</sup>" The householder heard this and was lost in thought: "I am such an unfortunate one! I have invited the order of monks headed by the Buddha for a meal tomorrow, and the superior elephant Dhanapāla will be released tomorrow. How should I feed the order of monks headed by the Buddha?"

<sup>1</sup> bsgrags D : sgrags Q

<sup>2</sup> khong du D : khongs su Q

<sup>a</sup> Tib adds: "tomorrow (*sang*)".

**§9<sup>aa</sup>** punaḥ saṃlakṣayati<sup>1</sup> — sādhayāmaḥ pākam. tatraiva nītvā bhagavantam bhojayāmīti. <sup>b</sup>sa śuciṃ<sup>2</sup> praṇītam khādanīyabhojanīyaṃ<sup>3</sup> sādhayitvā kālyam<sup>4</sup> evotthāya yena bhagavāms<sup>5</sup> tenopasaṃkrāntaḥ. upasaṃkramya bhagavataḥ pādaḥ śīrasā vanditvā bhagavantam etad avocat — bhagavan rājagrhe<sup>6</sup> ghaṇṭāvaghoṣaṇā kārītā — śṛṇvantu<sup>7</sup>

<sup>a</sup> **Saṅghabha(G) ii.187,28-34:** punaḥ saṃlakṣayati: sādhayāmi pākam; tatraiva nītvā bhagavantam bhojayāmi iti; sa śuci praṇītam khādanīyabhojanīyaṃ sādhayitvā kālyam evotthāya bhagavataḥ sakāśaṃ gataḥ: bhagavan rājagrhe ghaṇṭāvaghoṣaṇaṃ śvo dhanapālako hastināgo mucyate; yuṣmābhiḥ śaktitaḥ ātmarakṣā kartavyā iti; tad bhagavatā rājagrhaṃ <na> praveṣṭavyam; aham ihaiva annapānam ānayāmi iti;

<sup>b</sup> Divy(V) 117,14-15: ...grhapatis tām eva rātriṃ śuci praṇītam khādanīyabhojanīyaṃ samudānīya kālyam evotthāya āsanāni prajñāpya...; 117, 29-30: ...śucinā praṇītena khādanīyabhogānīyena...; 176, 10-11: ...grhapatis tām eva rātriṃ śuciṃ praṇītam khādanīyaṃ bhojanīyaṃ samudānīya kālyam evotthāyodakamaṇīn pratiṣṭhāpya...; MPS §6.7: śuciṃ praṇītam khādanīyabhojanīyaṃ samudānīya kālyam evotthāyāsanakāni...; SHT v.92: g r2; SHT ix.92: v3; SumA 13,1; CPS 284 (240.5); LV(H) 270; DhSk(D) 37,15-16; MV i.211,9. Cf. also Pāli Vibh-a.25,12-17.

<sup>1</sup> sa<ṃ>lakṣa<ya>ti *em.* : salajyati Ms. [kṣ/jy similar in script]

<sup>2</sup> śuci<ṃ> *em.* [cf. cliché in paralleled texts] : sūci Ms.

<sup>3</sup> khādanīya<bhojanīya>ṃ *em.* [bza' ba dang bca' ba dag T] : khādanīyaṃ Ms.

<sup>4</sup> kālyam *em.* [nang par sngar T; 明旦 C] : kalpam Ms.

<sup>5</sup> bhagavāms{..sta}s Ms.

<sup>6</sup> rājagrhe *em.* [rgyal po'i khab tu T] : rājagrha Ms.

<sup>7</sup> śṛṇvantu *em.* : śṛṇvanta Ms.

<sup>aa</sup> punaḥ salajyati sādhayāmaḥ pākam | tatraiva nītvā bhagavantam bhojayāmīti | sa sūci praṇītam khādanīyaṃ sādhayitvā kalpa<sup>(39a3)</sup>m evotthāya yena bhagavāms{..sta}s te nopaṣaṃkrāntaḥ | upasaṃkramya bhagavataḥ © pādaḥ śīrasā vanditvā bhagavantam e<sup>(4)</sup>tad avocat || bhagavan<sup>0</sup> rājagrha © ghaṇṭāvaghoṣaṇā kārītā | śṛṇvanta bha<sup>0</sup>vantaḥ rājagrhanivāsinaḥ paura<sup>(5)</sup>ḥ śvo dhanapālako hastināgo © mucyate | yuṣmābhiḥ sarvaprayatnenātma<sup>0</sup> rakṣā kartavyeti | tad bhavatā rāja<sup>(6)</sup>grhe na praveṣṭavyam i{ha}haivānnapā-  
©nam ānayāmīti |

**§9** yang bsams pa | g.yos byas la de nyid du khyer te  
 bcom ldan 'das gdugs tshod gsol lo snyam nas des de nyid  
 kyi nub mo nas gtsang zhing bsod<sup>1</sup> pa'i bza' <sup>(239a2)</sup>ba dang  
 bca' ba dag sta gon byas nas nang par sngar langs te |  
 bcom ldan 'das kyi spyang sngar song nas bcom ldan 'das  
 rgyal po'i khab tu dril bsgrags<sup>2</sup> pa | sang glang po che dam  
 pa nor skyong gtong gis khyed cag rang rang srung ba la  
 sgrims shig ces mchi bas | de bas na bcom <sup>(3)</sup>ldan 'das rgyal  
 po'i khab tu ma gshegs shig | zhal zas dang btung ba 'tshal  
 te bdag 'di nyid du mchi'o || <sup>(Q 221a5-7)</sup>

**§9** <sup>(197c25-29)</sup>復作是念：我今須造飲食熟已將往佛所。其夜即  
 辦飲食，明旦向世尊所白佛言：王舍城中擊鈴告人：欲放護  
 財惡象，各自防護，今者世尊莫入城來，所造飲食欲將就  
 此。

**§9** He further considered: “We shall finish cooking.  
 Right there and then I shall bring (it) and feed the Blessed  
 One.” He finished<sup>a</sup> the clean, excellent hard food and soft  
 food<sup>b</sup>, got up right at dawn and approached the Blessed

<sup>1</sup> bsod D : ba sod Q

<sup>2</sup> bsgrags D : sgrags Q

<sup>a</sup> Tib adds (likewise C): nub mo, “at night” (夜), \**rātrim*, cf. Divy(V) f.p.

<sup>b</sup> *khādanīyabhojanīya*. cf. BHSD. Ms has only *khādanīya*. From the evidence of many Pāli and Sanskrit texts, this *khādanīyabhojanīya* seems to be a cliché from early tradition. Tib also witnesses this. Therefore it is likely that this Ms tradition of texts reads *khādanīyabhojanīya* first, then a scribe lost *bhojanīya*. On this reasoning I emend it, rather than to contaminate this text with Saṅghabh. Though this sūtra is closely parallel to Saṅghabh, before we understand the relationship between them and the nature of multiple authors/scribes, it is better to be cautious and to preserve each manuscript as it is when it makes sense.

For the matter of multiple authors in the transmission of later (Mahāyāna) buddhist texts, see Ruegg 2004; Skilton 1999: 335;

bhavanto<sup>1</sup> rājagrhanivāsinah paurāḥ, śvo dhanapālako hastināgo mucyate. yuṣmābhiḥ sarvaprayatnenātmarakṣā kartavyeti. tad bhagavatā<sup>2</sup> rājagrhe na praveṣṭavyam<sup>3</sup> ihaivānnapānam<sup>4</sup> ānayāmīti.

§10<sup>aa</sup> bhagavān kathayati — <sup>b</sup>alpotsukas tvam grhapate bhava<sup>5</sup>. annapānam ca gatvā sajjīkuru. vigataṃ tathāgatasya nāgabhayam. praviśāmy<sup>6</sup> ahaṃ saśrāvakaṣaṅgha iti.

§11<sup>b</sup> tato 'sau<sup>7</sup> grhapatir āttamanāḥ svagrhaṃ gataḥ. annapānam<sup>8</sup> upasamanvāhrtyāsanāni<sup>9</sup> prajñāpya bhagavan-

<sup>a</sup> **Saṅghabh(G) ii.187,34-36:** bhagavān kathayati: alpotsukas tvam grhapate bhava; annapānam sajjīkuru; vigataṃ tathāgatasya nāgabhayam; praviśāmy ahaṃ saśrāvakaṣaṅghaḥ iti;

<sup>b</sup> AvŚ(V) 40,25: bhagavān āha: alpotsukas tvam ānanda bhava ...; MSudS 15,10-11 (16,7-8): ...idam avocan alpotsuko devo bhavatu ...; similarly Divy(V) 54,20; MPS §16.11; LV(V) 45,26.

<sup>1</sup> bhavanto *em.* : bhavantaḥ Ms.

<sup>2</sup> bha<ga>vatā *em.* [Saṅghabh; bcom ldan 'das T] : bhavatā Ms.

<sup>3</sup> praveṣṭavyam *em.* [Saṅghabh; gshegs shig T] : pravaṣṭavyam Ms.

<sup>4</sup> i{ha}hai° Ms.

<sup>5</sup> bhava *em.* [cf. parallel expression, cliché] : mā bhavat° Ms.

<sup>6</sup> p<r>aviśāmy *em.* : paviśāmy Ms.

<sup>7</sup> <'>sau *em.* : sau Ms.

<sup>8</sup> an<n>apānam *em.* : anapānam Ms.

<sup>9</sup> upasamanvāhrtyā° *em.* : upasa<ma>nvākṛ{tya}tyā° Ms.

<sup>a</sup> bhagavān° kathayati | © alpotsukas tvam grhapate mā bhavat°<sup>(39a7)</sup> annapānaḥ ca gatvā sajjīkuru | vigataṃ tathāgatasya nāgabhayam | paviśāmy ahaṃ saśrāvakaṣaṅgha iti ||

<sup>b</sup> tato sau grhapatir āttamanāḥ svagrhaṃ<sup>(39a8)</sup> gataḥ | anapānam upasa<ma>nvākṛ{tya}tyāsanāni prajñāpya bhagavantam udi{syā}kṣamāṇo 'vasthitaḥ | bhagavān° pūrvā{hṇa kāla}hṇe nivāsa pā<sup>(39b)</sup>tracivaram ādāya pañcabhikṣuśataiḥ sārddham rājagrhanagaram praviṣṭaḥ | dhanapālaka{sa}ś ca hastināga utsṛṣṭaḥ | adrākṣ{i}īd dhanapālako hastināgo<sup>(2)</sup> dūrad eva bhagavantam drṣṭvā ca puna bhrūkuṭīkṛtvā nāga mukto yena bhagavāms tena sahaṃsa yavena sarvabalena pradhāvat° |

One. Having approached him, <sup>a</sup>he bowed down with his head to the feet of the Blessed One and said this to the Blessed One: “O Blessed One! In Rājagṛha it has been announced with a bell thus: ‘Listen! You citizens, inhabitants of the Rājagṛha! Next day the superior elephant Dhanapālaka will be released. You should take care of yourselves with all caution.’ Therefore the Blessed One should not enter Rājagṛha. I will bring food and drink here.”

**§10** bcom ldan 'das kyis bka' stsal pa | khyim bdag khyod sems las chung ngur gyis la zhal zas dang btung ba sta gon byos shig dang | de bzhin gshegs pa <sup>(239a4)</sup>ni glang po che'i bsnnyengs<sup>1</sup> pa dang bral ba yin pas nga nyan thos kyi dge 'dun dang thabs cig<sup>2</sup> rgyal po'i khab tu gshegs so || <sup>(Q 221a7-8)</sup>

**§10** <sup>(197c29-198a1)</sup> 佛告長者：汝可作辦，我今不怕護財惡象，我共聲聞眾同來入王舍城。

**§10** The Blessed One said: “Do not worry, Householder! Go and prepare food and drink. A Tathāgata is free from the fear of elephants. I will enter [Rājagṛha]<sup>b</sup> together with the Order of my disciples.

**§11** de nas khyim bdag yid dga' nas rang gi khyim du song ste zhal zas dang btung ba sta gon byas gdan bshams nas bcom ldan 'das la sdod cing 'dug go || <sup>(239a5)</sup>de nas bcom ldan 'das snga dro na bza' chos gos mnabs lhung bzed bsnams te dge slong lnga brgya dang thabs cig<sup>3</sup> rgyal po'i khab tu zhugs pa na glang po che dam pa nor skyong yang

<sup>1</sup> bsnnyengs D : snyengs Q

<sup>2</sup> thabs cig D : thabs gcig Q

<sup>3</sup> thabs cig D : thabs gcig Q

Skilton 2002: 88; Ugra(N) chap.II.

<sup>a</sup> Tib and C omit this passage.

<sup>b</sup> Tib and C add “Rājagṛha” here.

tam udīkṣamāṇo<sup>1</sup> 'vasthitaḥ. bhagavān pūrvāhṇe<sup>2</sup> nivāsyā<sup>3</sup> pātracīvaram<sup>4</sup> ādāya pañcabhikṣuśataiḥ sārdham rājagrhanagaram praviṣṭaḥ. dhanapālakaś<sup>5</sup> ca hastināga ut-srṣṭaḥ. adrākṣīd<sup>6</sup> dhanapālako hastināgo dūrād<sup>7</sup> eva bhagavantam drṣṭvā ca punar<sup>8</sup> bhrūkuṭim<sup>9</sup> kṛtvā nādam<sup>10</sup> muktvā<sup>11</sup> yena bhagavāms tena sahasā<sup>12</sup> javena<sup>13</sup> sarvabalena pradhāvat<sup>a, b</sup>.

§12<sup>a</sup> atha devadatto<sup>14</sup> jātaśatrusaṃkīrṇa<sup>15</sup> upari prāsā-

<sup>a</sup> Mahābhārata 9.19.18c: tam abhyadhāvat sahasā javena;

<sup>b</sup> **Saṅghab(G) ii.187,37-188,6**: tato 'sau grhapatir āttamanāttamanāḥ svagrham gataḥ; annapānam samanvāhrtya, āsanādi prajñāpya, bhagavantam udīkṣamāṇaḥ avasthitaḥ; atha bhagavān pūrvāhṇe nivāsyā pātracīvaram ādāya pañcabhir bhikṣuśataiḥ sārdham rājagrham praviṣṭaḥ; dhanapālako hastināgaḥ utsrṣṭaḥ; adrākṣīd dhanapālako hastināgo bhagavantam dūrād eva; drṣṭvā ca punar bhrūkuṭim kṛtvā, nādam ca muktvā, yena bhagavāms tena sabalam ājavena prādhāvat.

<sup>1</sup> udī{sy}kṣamāṇo Ms.

<sup>2</sup> pūrvā{hṇa kāla}hṇe Ms.

<sup>3</sup> nivās<y>a em. : nivāsa Ms.

<sup>4</sup> °cīvaram em. : °civaram Ms.

<sup>5</sup> °pālaka{sa}ś Ms.

<sup>6</sup> adrākṣ{i}īd Ms.

<sup>7</sup> dūrād em. : dūrad Ms.

<sup>8</sup> puna<r> em. : puna Ms.

<sup>9</sup> bhrūkuṭi<m> em. : bhrūkuṭi Ms.

<sup>10</sup> nāda<m> em. [skad T; Saṅghabh] : nāga Ms.

<sup>11</sup> muktvā em. [Saṅghabh; phyung nas T] : mukto Ms.

<sup>12</sup> sahasā em. [mod la T] : sahaṃsa Ms.

<sup>13</sup> javena em. [cf. parallel Mahābhārata] : yavena Ms.

<sup>14</sup> <'>jāta° em. : ajāta° Ms.

<sup>15</sup> °saṃkīrṇa em. : °saṃkīrṇya Ms.

<sup>a</sup> atha devadatto ajātaśa<sub>(39b3)</sub> trusaṃkīrṇya upari prāsādam abhiru°-hyāvasthita | paśyāmi śramaṇam gotamam ° ghātyamāṇam iti | tato bhagavantam <sub>(4)</sub>drṣṭvā hrṣṭaḥ pramuditamanā uccai°r ggā-thām uvāca | kiṃ pañcabalam paśyā°mi tvām nāgabalaavahitam | saśrāva<sub>(5)</sub> kasaṃghaḥ śākyasutas tvam adya na bha° viśyasīti ||

rbad<sup>1</sup> do || glang po che'i dam pa nor skyong gis bcom ldan  
'das rgyang ring po kho na nas mthong ngo || mthong nas  
kyang <sup>(6)</sup>'gying zhing skad phyung nas bcom ldan 'das gang  
na ba de<sup>2</sup> logs su mod la shugs ci yod pas bang thag pas  
brgyugs so || (Q 221a8-221b2)

**§11** <sup>(198a1-5)</sup>長者聞已歡喜即去。至家辦食鋪設座已，遙望世  
尊。爾時如來即持衣鉢，共苾芻眾入王舍城，時人即放護財  
象<sup>α</sup>，時象見佛并諸徒眾，即生嗔怒，速走往如來邊。

**§11** Then the householder was pleased and went to his  
home. He prepared<sup>a</sup> the food and drink, arranged the  
seats, and was waiting for the Blessed One. The Blessed  
One at forenoon dressed himself, took his bowl and a robe  
and entered the city of Rājagṛha with five hundred<sup>b</sup>  
monks. The superior elephant Dhanapālaka was also let  
loose. The superior elephant Dhanapālaka saw the Blessed  
One<sup>c</sup> from afar. Having seen him, it then frowned, emitted  
a roar and ran toward the Blessed One immediately, swift-  
ly and with all his strength.

**§12** de nas lha sbyin ma skyes dgra'i grogs can steng gi  
khang bzangs kyi gzahir 'dzegs nas dge sbyong gau ta ma  
gsod pa la lta zhing 'dug go || de nas lha sbyin gyis bcom  
ldan 'das <sup>(239a7)</sup>de mthong nas dga' ba dang | mgu ba dang |  
rab tu dga' bas gsang stod<sup>3</sup> de tshigs su bcad pas smras pa |  
glang po che yi las bltas na ||

<sup>1</sup> rbad D : sbad Q

<sup>2</sup> de D : deng Q

<sup>3</sup> stod Q : bstod D

<sup>α</sup> 象 FKrSY : 象等 M

<sup>a</sup> *upasamanvāhṛtya*, cf. BHSD s.v. *upasamavāhṛta* and *samanvāharati*.

<sup>b</sup> C does not mention the number (five hundred) of the monks.

<sup>c</sup> C adds: "(the Blessed One) and those disciples."

dam abhiruhyāvasthitah<sup>1</sup> — paśyāmi śramaṇaṃ gautamaṃ<sup>2</sup> ghātyamāṇam iti. tato bhagavantam dr̥ṣṭvā hr̥ṣṭaḥ pramuditamanā uccair gāthām uvāca —

<sup>a</sup>dvipañcabalam<sup>3</sup> paśyāmi tvam nāgabalaavāhitam<sup>4</sup> |

<sup>b</sup>saśrāvakaḥ<sup>5</sup> śākyasutas tvam adya na bhaviṣyasīti ||<sup>c</sup>

§13<sup>a</sup> bhagavān āha — nīco 'si<sup>6</sup> tvam devadatta pravādam

<sup>a</sup> Anuṣṭubh: the fifth syllable does not scan in pada a. Perhaps this is MIndic, licensed as a short syllable.

<sup>b</sup> bha-vipulā.

<sup>c</sup> **Saṅghabh(G) ii.188,7-12:** atha devadattaḥ ajātaśatrusahīyaḥ upari-prāsādam abhiruhya avasthitah: paśyāmi śramaṇaṃ gotamaṃ praghātyamāṇam iti; tato devadattaḥ bhagavantam dr̥ṣṭvā hr̥ṣṭa-tuṣṭapramuditaḥ uccair gāthām uvāca:  
dvipañcabala paśyāmi tvam nāgabalamarditam |  
saśrāvakaś śākyasuta tvam adya na bhaviṣyasi || iti;

<sup>1</sup> °āvasthita<ḥ> em. : °āvasthita Ms.

<sup>2</sup> gautamaṃ em. : gotamaṃ Ms.

<sup>3</sup> <dvi>° em. : kiṃ Ms.

<sup>4</sup> °vāhitam em. [m.c.] : °vahitam Ms.

<sup>5</sup> saśrāvakaḥ em. [m.c.; Saṅghabh; nyan thos bcas T; 聲聞 C] : saśrāvaka-saṃghaḥ Ms.

<sup>6</sup> <'>si em. : si Ms.

<sup>a</sup> bhagavān āha || nīco ◎ si tvam devadatta apramatasy avaha<sup>(39b6)</sup>-mā{ga}nasyaṃ mā gaṇayitvā paśyedā◎nī tu balaṃ daśabalava{li}-śītvā 'dbhūta◎ba{la}tasyeti | tato bhagavatā <sup>(7)</sup>dakṣiṇe karatale pañca siṃhā keśariṇaḥ paṭadhāriṇe nirmmitaḥ | sa teṣāṃ gaṇ-dhaṃ ghrātvā mūtrapurīṣam utsṛtya niḥpalāyitu<sup>(8)</sup>m ārabdho | bhagavatā sarvvā dīśā ādīptāḥ saṃpradīptāḥ saṃprajvalitā ekajvāl{i}bhūtaḥ | adhīmuktādhiṣṭhāpayitvā svakam eva pā<sup>(40a)</sup>damūlaṃ śāntaṃ sītībhūtaṃ



khyod ni glang chen mthus brdzis<sup>1</sup> nas ||  
 shā kya'i bu khyod de ring du ||  
 nyan thos bcas te re snyam med || (Q 221b2-3)

§12 (198a5-9) 其提婆達多共未生怨王，上高樓頭，遙望惡象，  
 欲踐踏沙門喬答摩，提婆達多甚大喜悅，即說頌曰：

我見十力者      被象力所踏  
 聲聞釋種子      今日應消盡

§12 Then Devadatta together with Ajātaśatru ascended the terrace and remained there thinking: “I shall see the mendicant Gautama be killed.” He was pleased and delighted in his mind after having seen the Blessed One and spoke a stanza loud:

“I see you endowed with ten powers<sup>a</sup>  
 killed<sup>b</sup> by the power of the elephant.  
 You, the son of the Śākya tribe, together with your  
 disciples,  
 will today no longer exist.”

§13 bcom ldan 'das kyis bka' (239b) stsal pa |  
 lha sbyin ngan khyod nga la ni ||  
 khyad gsod co 'dri smra bar byed ||  
 stobs bcu'i stobs ldan rmad byung ba'i |  
 stobs kyi mthu la da ltos shig |

<sup>1</sup> brdzis D : rdzis Q

<sup>a</sup> The Buddha's ten powers (*daśa balāni*) are compared to the power of different kinds of elephants, see: MPS §31.21; AKBh(P) 413; MVibh 155a8 f.; FenbieGL (分別功德論) (25) 30a23 f.; Waldschmidt 1944: 1176; Waldschmidt 1967: 70, n.3.

<sup>b</sup> *vāhita*. Saṅghabh, Tib and C all have the meaning of “trodden upon, trampled”. This seems to be more compatible with the action of killing by an elephant. But still the reading of this Ms is preserved here as a historical witness of variance, which still makes sense.

pravadasy<sup>1</sup> avahāsyam<sup>2</sup> mām<sup>3</sup> gaṇayitvā, paśyedānīm<sup>4</sup> tu  
balaṃ daśabalabalino<sup>5</sup> 'dbhutabalasyeti<sup>6a</sup>.

tato bhagavatā dakṣiṇe karatale pañca siṃhā keśariṇaḥ  
paṭṭadhāriṇo<sup>7</sup> nirmitāḥ<sup>8</sup>. sa teṣāṃ gandhaṃ ghrātvā mū-  
trapurīṣaṃ utsrjya<sup>9</sup> niḥpalāyitum<sup>10</sup> ārabdhaḥ<sup>11</sup>. bhagavatā  
sarvā diśa ādīptāḥ saṃpradīptāḥ saṃprajvalitā ekajvālī-  
bhūtā<sup>12</sup> adhimuktāḥ<sup>13</sup> sthāpayitvā<sup>14</sup> svakam eva pādamū-  
laṃ śāntaṃ śītībhūtaṃ.<sup>b</sup>

<sup>a</sup> Cf. Laṅkāv(N) 81,13: balavaśitābhijñānalakṣaṇakusumitamāryagati-  
nikāyasahajo ...; For English translation of this passage, see David-  
son 2002: 54.

<sup>b</sup> **Saṅghabh(G) ii.188,13-19:** bhagavān aha: nīco 'si devadatta; pravā-  
daṃ tvam pravadasi daśabalabalinaṃ mām agaṇayitvā; paśyedā-  
nīm tu balaṃ daśabalabalinaḥ adbhutasya iti; tato bhagavatā da-

<sup>1</sup> <pravādaṃ> pravadasy *em.* [cf. Saṅghabh; co 'dri smra bar byed T] :  
apramatasy Ms. [t/d easily mistaken in the Ms. 'pravadasi' makes  
better sense than 'pramadasi'. 'pravādaṃ' might be mistakenly missed  
out owing to similar/repetitive script.]

<sup>2</sup> avahāsyam *em.* [cf. khyad gsod T] : avahamā{ga}nasyam Ms. [The  
'mā{ga}na' was probably influenced by the following 'mā gaṇayitvā'.  
Instead of deleting '-māgana-', the scribe mistakenly deleted 'ga'.]

<sup>3</sup> mā<m> *em.* [cf. Saṅghabh(G)] : mā Ms.

<sup>4</sup> °edānī<m> *em.* : °edānī Ms.

<sup>5</sup> °balino *em.* [Saṅghabh(G); cf. stobs bcu'i stobs ldan T] : °va{li}śitvā  
Ms. [I have no explanation for this. va{li}- is similar to bali-; or maybe -  
vaiśāradya was intended?]

<sup>6</sup> 'dbhutabalasyeti *em.* : 'dbhūtaba{la}tasyeti Ms.

<sup>7</sup> paṭ<ṭ>adhāriṇo *em.* [cf. Saṅghabh] : paṭadhāriṇe Ms.

<sup>8</sup> nirmitāḥ *em.* : nirmmitāḥ Ms.

<sup>9</sup> utsrjya *em.* [shor te T] : utsrtya Ms.

<sup>10</sup> [niḥpalāyitum Ms. cf. BHSD s.v. niṣpalāyati: "(in Śikṣ written niḥpa-  
lāyate; seems unrecorded anywhere)". This spelling with niḥ- in Ms.  
might not be an exception; therefore it is preserved here.]

<sup>11</sup> ārabdhaḥ *em.* : ārabdho Ms.

<sup>12</sup> ekajvālībhūtā *em.* : ekajvāl{i}bhūtāḥ Ms.

<sup>13</sup> adhimuktā<ḥ> *em.* : adhimuktā° Ms.

<sup>14</sup> sthāpayitvā *em.* [Saṅghabh; ma gtogs par T; 唯 C] : °adhiṣṭhāpayi-  
tvā Ms. [adhi- is possibly influenced by adhimuktāḥ earlier.]

de nas bcom ldan 'das kyis<sup>1</sup> phyag g.yas pa'i mthil nas seng  
ge ral pa can lnga sprul to || des de rnam kyis dri tshor nas<sup>2</sup>  
(2) gcin dang rtug pa shor te 'bros par brtsams pa na | bcom  
ldan 'das kyis nyid kyis zhabs kyis drung grang zhing bsil  
bar gyur pa ma gtogs par phyogs thams cad 'bar rab tu  
'bar | kun tu rab tu 'bar te | me lce gcig tu gyur bar byin  
gyis brlabs so || (Q 221b3-5)

**§13** (198a10-12) 爾時世尊以右手化作五師子，時象見師子已，當時忙怕、失大便奔走而去，世尊又放大火，諸方熾熱，唯佛住所<sup>a</sup>，足下涼冷。

**§13** The Blessed One said: “You are vile, Devadatta! You reckon me as ridiculous and slander me.<sup>a</sup> But watch now the power of he who is strong with ten powers and has marvellous powers<sup>b</sup>.” Then from his right hand the Blessed One created five lions [each] with a mane and wearing a diadem<sup>c</sup>. After having smelled their smell, the elephant shed his urine and excrement and started to run. The Blessed One magically<sup>d</sup> sparked, kindled and ignited a raging fire on all sides, with the exception of the soles of his own feet remaining cool and calm.

<sup>1</sup> kyis D : kyis Q

<sup>2</sup> nas Q : na D

<sup>a</sup> 所 FKrSY : 處 M

<sup>a</sup> It is unusual to put a gerund after the main verb. It is noteworthy that Tib is in verse. This part of the text might originally have been in verse and became unrecognisable.

<sup>b</sup> Both Tib and Saṅghabh do not have the reading “*vaśitva*” as preserved in Ms here. I am not sure whether the scribe of this Ms intended to read ... *adbhūtabalasya* ... or ... *adbhūtabalatasya* ..., here I suppose he meant to delete “*tā*”, but “*la*” by mistake. C does not have this passage of the Buddha’s reply.

<sup>c</sup> *paṭṭa*. I am not sure why each lion has a diadem on them.

<sup>d</sup> *Adhimuktāḥ*, lit. “changed magically” (BHSD s.v.).

**§14<sup>aa</sup>** tato dhanapālako hastināga itaś cāmutaś<sup>1</sup> ca pra-

kṣiṇe karatale pañca siṃhāḥ kesariṇaḥ paṭṭadhāriṇo nirmittāḥ; sa teṣāṃ gandhaṃ ghrātvā, mūtrapuriṣaṃ utsrjan, niṣpalāyitum āra-bdhaḥ; bhagavatā sarvā diśaḥ ādīptāḥ, pradīptāḥ, saṃprajvalitāḥ, ekajvālībhūtā adhimuktāḥ, sthāpayitvā svakam eva pādāmūlam śāntaṃ śītībhūtaṃ adhiṣṭhitam;

[Note: Saṅghabh(G) is misleading. My most sincere thanks to Klaus Wille for checking the original manuscript for me. Below is the corrected transliteration from him:

nīco si devadatta pravadaṇ ta pravadaṣy avahasya mām agaṇayitvā paśyedaṇīm tu balaṃ daśabalabalino dbhutaṣyeti]

<sup>a</sup> **Saṅghabh(G) ii.188,20-189,2:** tato dhanapālako hastināgaḥ itaś cāmutaś ca pradhāvaṇ sarvaṃ ādīptaṃ paśyati; nānyatra bhagavataḥ pādāmūlam śītībhūtaṃ; dhanapālakaparakopaṃ dṛṣṭvā sarve bhikṣavo niṣpalāyitāḥ, sthāpayitvā āyusmantam ānandaṃ; tato dhanapālako vigatamadavego mandagatipracāratayā bhagavatsakāśam upasaṅkrāntaḥ; sa bhagavatā cakrasvastikanandyāvartena anekapuṇyaśatanirjātena bhītānām āśvāsanakareṇa <kareṇa> śira-si parāmrṣṭaḥ; gāthā ca bhāṣitā:

mā kuñjara viheṭṭhaya nāgaṃ  
duḥkhaṃ kuñjara viheṭṭhanaṃ asya |  
no nāgahatasya parasmin  
bhadrā hi nāga gatir bhavati || iti;

[I am grateful to Klaus Wille for checking the original verse for me. The following is his transliteration:

mā kujana viheṭṭaya nāgaṃ    duḥkhaṃ kuñjara viheṭṭhanaṃ asya  
no nāgahatasya parasmiṃ    bhadrā hi nāga gatir bhavatīti | ]

<sup>1</sup> °āmutaś *em.* [Saṅghabh; phan tshun T] : °āyutaś Ms.

<sup>aa</sup> tato dhanapālako hastināga itaś cāyutaś ca pradhān<sup>o</sup> sarvaṃ ādīptaṃ paśyati | nāpy atra bhagavataḥ pādāmūlaṃ śāntaḥ <sup>(40a2)</sup>śītībhūtaṃ | dhanapālakaparakopaṃ dṛṣṭvā sarve bhikṣavo niṣpalāyitāḥ | sthāpayitvāyusmantam ānandaṃ | tato dhanapālako hasti<sup>(3)</sup>-nāgo vigatamadavego manda<sup>o</sup>gatipracāratayā bhagavataḥ sakāśa<sup>o</sup>m upasaṅkrānta sma | bhagavata cakrasva<sup>(4)</sup>tinandyāvarttakareṇa anekapuṇyaśatanirjātena bhītānām āśvā<sup>o</sup>sane 'nena kareṇa śirasi prā<sup>(5)</sup>mrṣṭaḥ gāthayā | cābhāṣata mā <sup>o</sup>kuñjara viheṭṭhana paśya no nāga pa<sup>o</sup>rasmin<sup>o</sup> bhadrā hi nāgaḥ bbhavatīti

**§14** de nas glang <sup>(239b3)</sup>po che dam pa nor skyong phan  
 tshun du brgyug par<sup>1</sup> brtsams pa na bcom ldan 'das kyi  
 zhabs kyi drung du grang zhing bsil<sup>2</sup> bar gyur pa ma gtogs  
 par phyogs thams cad 'bar | rab tu 'bar | kun tu rab tu 'bar  
 te || me lce gcig tu gyur par mthong ngo || nor skyong  
 'khrugs pa mthong <sup>(4)</sup>nas tshe dang ldan pa kun dga' bo ma  
 gtogs par dge slong thams cad bros so || de nas nor skyong  
 dregs pa'i shugs dang bral nas dal gyis 'gro ba'i 'gros kyis  
 bcom ldan 'das kyi spyen sngar song ba dang | bcom ldan  
 'das kyi phyag 'khor lo dang | bkra shis dang || g.yung  
<sup>(5)</sup>drung 'khyil pas brgyan pa<sup>3</sup> | bsod nams brgya phrag du  
 mas bskyed pa | skrag pa rnams dbugs 'byin par mdzad pas  
 de'i mgo la byugs nas tshigs su bcad de bka' stsal pa |  
 glang chen gtso bo la ni tho ma 'tsham ||  
 glang chen de la tho 'tsham sdug bsngal 'gyur ||  
 gtso la gnod <sup>(6)</sup>pa<sup>4</sup> byas pa pha rol tu ||  
 'gro ba bzang por 'gyur ba ma yin no || <sup>(Q 221b5-222a1)</sup>

**§14** <sup>(198a12-17)</sup>其護財惡象東西遊走，唯逢熱火，世尊住處清淨  
 涼冷，當見惡象，諸聲聞等皆悉迸散遠走，唯阿難陀一人不  
 離佛邊。其象醉醒，羸弱來詣佛所，世尊即以百寶莊嚴輞輪  
 相無畏之手，摩其象頭，行無畏施，即說頌曰：

莫樂象身處      象趣是惡趣  
 當莫損害他<sup>a</sup>      即得賢聖道

**§14** <sup>a</sup>Then the superior elephant Dhanapālaka, while

<sup>1</sup> brgyug par D : brgyug par de Q

<sup>2</sup> bsil D : gsil Q

<sup>3</sup> brgyan pa Q : brgyan D

<sup>4</sup> gnod pa D : gnad pa Q

<sup>a</sup> 他 FKrSY : 處 M

<sup>a</sup> MVibh 429a12 f. tells this episode to show the power of benevo-  
 lence (\**maitrī*, Pāli *metta*) of the Buddha to conquer the elephant.  
 MVibh asserts that the benevolence here is shown through the  
 means of magic power. The story described in MVibh has more

dhāvan<sup>1</sup> sarvam ādīptam paśyati, nāpy atra bhagavataḥ<sup>2</sup>  
pādamūlam śāntam<sup>3</sup> śītībhūtam. dhanapālakaparakopam  
drṣṭvā sarve bhikṣavo niḥpalāyitāḥ<sup>4</sup>, sthāpayitvāyuṣman-  
tam ānandam. tato dhanapālako hastināgo vigatamadave-  
go mandagatipracāratayā bhagavataḥ sakāśam upasaṃ-  
krāntaḥ<sup>5</sup> sma. <sup>a</sup>bhagavatā<sup>6</sup> cakrasvastika<sup>7</sup>nandyāvartālam-  
kāreṇāneka<sup>8</sup>puṇyaśatanirjātena<sup>9</sup> bhītānām āśvāsakenāne-  
na<sup>10</sup> kareṇa śīrasi prāmrṣṭo<sup>11</sup> gāthayā cābhāṣata —

mā kuñjara<sup>12</sup> viheṭhaya nāgam  
duḥkham kuñjara viheṭhanam asya |  
no nāgahatasya<sup>13</sup> parasmin

<sup>a</sup> Cf. Divy(V) 34,22-23: tato bhagavatā cakrasvastikanandyāvartena  
jālāvanaddhenānekapuṇyaśatanirjātena bhītānām āśvāsanakareṇa  
pṛthivī parāmrṣṭā | also Saṅghabh(G) i.85.29-30.

<sup>1</sup> pradhā<va>n *em.* [cf. §13 niṣpalāyitum; Saṅghabh; brgyug par T] :  
pradhān<sup>0</sup> Ms.

<sup>2</sup> bhagavata<ḥ> Ms.

<sup>3</sup> śāntam *em.* : śāntaḥ Ms.

<sup>4</sup> [see §13]

<sup>5</sup> upasaṃkrānta<ḥ> *em.* : upasaṃkrānta Ms.

<sup>6</sup> bhagavatā *em.* : bhagavata Ms.

<sup>7</sup> °sva<s>ti<ka>° *em.* : °svati° Ms.

<sup>8</sup> °nandyāvartā<lam>kāreṇāneka° *em.* [cf. brgyan T] : °nandyāvartta-  
kareṇa aneka° Ms.

<sup>9</sup> °nirjātena *em.* [cf. Saṅghabh; Divy(V)] : °nirjītena Ms.

<sup>10</sup> āśvāsake<nā>° *em.* : āśvāsane Ms.

<sup>11</sup> prāmrṣṭo *em.* : prāmrṣṭaḥ Ms.

<sup>12</sup> viheṭha<ya> nāgam duḥkham kuñjara viheṭha>nam asya *em.* [Saṅ-  
ghabh(G); gtso ba la ni tho ma 'tsham | glang chen de la tho 'tsham  
sdug bsngal 'gyur T] : viheṭhana paśya Ms.

<sup>13</sup> nāga<hatasya> *em.* [Saṅghabh; gnod pa byas pa T] : nāga Ms.

running here and there, saw all [sides] burning but only the soles of the Blessed One's feet remaining cool and calm. Having seen Dhanapalaka' tumult, all the monks ran away except the Elder Ānanda. Then with his insanity and violent agitation ceased, the supreme elephant Dhanapālaka approached the Blessed One by roaming slowly. The Blessed One stroked his head with his hand which was adorned with [the signs of] the wheel, Svastika and Nandyāvarta<sup>a</sup>, generated from many hundreds of merits and calming the frightened ones, and spoke with a stanza —

Do not, O Elephant, harm *the best [of men]*,  
*Harming the best [of men], O Elephant, is sorrow.*  
 He who kills the best [of men] does not in another  
 life  
 obtain a blessed best state of rebirth.

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magic ways applied by the Buddha: lions, big pits on the ground (大坑), high walls (高牆), big stone (大石) falling from the air and fire. In the episode found in Saṅghabh and Ms here, there is no mention of benevolence as in Pāli Vin.ii.195. Cf. also Mukherjee 1966: 72.

<sup>a</sup> For *nandyāvarta*, see Hinüber 1974 (on the hand) (also Hinüber 1979: 358); Moeller 1979; Joshi 1989; Srivastava 1991; Quagliotti 1998: 143 ff. Cf. MV(J) ii.41, fn.12 mentions: *nandyāvarta* on the hair (Lal); likewise on the hair, see later Pāli text: *Dasabodhisattoppattika* (DBK), p.98.

bhadrā hi nāgagatir<sup>1</sup> bhavatīti ||<sup>ab</sup>

§15<sup>a</sup> tvam tāvad<sup>2</sup> bhadramukha pūrvakena duṣcaritena  
pratyaparāyām tiryagyonāv upapannaḥ, sa<sup>3</sup> tvam<sup>4</sup> etarhi  
paraprāṇaharaḥ paraprāṇoparodhena<sup>5</sup> tuṣyasi. itaś cyuta-

<sup>a</sup> Vin.ii.195 (Cullavagga) [also J.v.336]: atha kho nālāgiri hatthī bha-  
gavato mettena cittena phuṭṭho soṇḍaṃ oropetvā yena bhagavā  
ten' upasaṅkami, upasaṅkamtivā bhagavato purato aṭṭhāsi. atha  
kho bhagavā dakkhiṇena hatthena nālāgirissa hatthissa kumbhaṃ  
parāmasanto nālāgiriṃ hatthiṃ (B<sup>e</sup> adds imāhi) gāthāhi ajjhabhā-  
si —

mā kuñjara nāgam āsado, dukkhaṃ hi kuñjara nāgamāsado.  
na hi nāgahatassa kuñjara sugati, hoti ito paraṃ yato ||  
mā ca mado mā ca pamādo, na hi pamattā sugatiṃ vajanti te.  
tvam ñeva tathā karissasi, yena tvam sugatiṃ gamissasīti ||  
PDhp(C) 158, v.213 (= Vin ii.195):

mā kuñjara nāgam āsida | dukkho kuñjara nāgamamsado |  
na hi nāgahatassa kuñjara sugatī hoti ito paraṃ yato ||  
Dhp(Sh) 23 (Daṇḍa vaggah), v.213:

mā kuñjara nāśamāsita (?) (sic!) | dukkho kuñjara nāśasammado |  
na hi nāśahatassa kuñjara | sumatī hoti ito paraṃ yato || 19 ||

<sup>b</sup> *Judging from Dhp(Sh), this seems to be Vaitālīya metre. For this metre, see Jacobi 1884.*

*The Ms. verse is too corrupted to be restored. This metre seems to be unre-  
cognised by later scribes. In this case, I have no choice but to restore Ms.  
from Saṅghabh, even though the metre does not scan.*

<sup>1</sup> nāga<gati>r em. [Saṅghabh; 'gro ba T] : nāgar Ms.

<sup>2</sup> tāvad em. : tāvat<sup>0</sup> Ms.

<sup>3</sup> sa em. : ya Ms.

<sup>4</sup> tva{m}m Ms.

<sup>5</sup> para<sup>o</sup> em. : paraḥ Ms.

<sup>a</sup> (40a6)tvam tāvat<sup>0</sup> bhadramukha pūrvakena duṣcaritena pratyapa-  
rāyām tiryagyoṇāv upapannaḥ ya tva{m}m etarhi para(7)prāṇa-  
haraḥ paraḥ prāṇoparodhena tuṣyasi | itaś cyutasya te kā gatir  
bhaviṣyati | {tvam} kā utpattiḥ | kābhisamparāyaṇa iti {} api ca  
(8)bhadramukha sarvasaṃskārā anityāḥ sarvadharmmā anātmanaḥ  
śānta nirvāṇa iti | mamāntike cittam api prāsādyā yasyesyeva  
tirya{ka}(40b)gyoni virāgayiṣyasi || ity uktvā yena tasya grhapate ni-  
veśana tenopasaṃkrāntaṃ upasaṃkramya prajñapta evāsane ni-  
ṣaṇṇaḥ |



**§15** bzhin bzangs khyod re zhig sngon gyi nyes par  
 spyad pas dman pa dud 'gro'i skye gnas<sup>1</sup> su skyes na khyod  
 da dung gzhan<sup>2</sup> gyi srog gcod cing gzhan gyi srog gcod<sup>3</sup>  
 pas yongs su dga' bar byed pa 'di nas shi 'phos na khyod  
 kyi 'gro<sup>(7)</sup> ba<sup>4</sup> ni cir 'gyur | skye ba ni gang tshe phyi ma ni  
 cir 'gyur || bzhin bzangs de lta bas na 'du byed thams cad  
 ni sdug bsngal ba | chos thams cad ni bdag med pa | mya  
 ngan las 'das pa ni zhi ba yin gyis | nga la sems mngon par  
 dad par gyis la ci nas kyang dung<sup>(240a)</sup> 'gro'i skyes gnas la  
 'dod chags dang bral bar gyis shig ces bka' stsal nas khyim  
 bdag gi khyim gang na ba der<sup>5</sup> gshegs te byon nas gdan<sup>6</sup>  
 bshams<sup>7</sup> pa nyid la bzhugs so || (Q 222a1-3)

**§15** <sup>(198a20-26)</sup> 汝為前身業 故生在惡趣

損害諸有情	將是為歡樂
從此死已後	當生在何處
復住在何邊	賢首汝善聽
諸行是無常	諸法是無我
寂靜是涅槃	於我心生信

爾時世尊，即往長者家敷座而坐。

**§15** <sup>a</sup>“You, O Good One, were at first born as a lower animal due to former misdeeds. Now you are taking others' lives and are pleased with taking others' lives. When you pass away from this world, what will be your existence, what will be your rebirth, what will be your destiny? The-

<sup>1</sup> skye gnas D : gnas Q

<sup>2</sup> gzhan D : bzhin Q

<sup>3</sup> gcod D : bcod Q

<sup>4</sup> 'gro ba Q : 'gri ba D

<sup>5</sup> gang na ba der D : gang na Q

<sup>6</sup> gdan D : bdan Q

<sup>7</sup> bshams D : gshams Q

<sup>a</sup> C is in verse for this paragraph. The style is in accordance with what is announced (“and said the stanza”) in §14.

sya te kā gatir bhaviṣyati, kotpattiḥ<sup>1</sup>, ko 'bhisamparāya<sup>2</sup> iti, api ca bhadramukha sarvasaṃskārā anityāḥ sarva-dharmā anātmānaḥ<sup>3</sup> śāntaṃ<sup>4</sup> nirvāṇaṃ<sup>5</sup> iti mamāntike cittam 'abhiprasādyāyaiva<sup>7</sup> tiryagyonim<sup>8</sup> virāgayiṣyasīty<sup>9</sup> uktvā yena tasya gr̥hapater<sup>10</sup> niveśanaṃ<sup>11</sup> tenopasaṃkrānta<sup>12</sup> upasaṃkramya prajñapta evāsane niṣaṇṇaḥ.<sup>a</sup>

§16<sup>a</sup> dhanapālako pr̥sthataḥ pr̥sthataḥ samanubaddhaḥ<sup>13</sup>. bhagavān praviṣṭaḥ sa dhanapālako dvāramūle 'vasthitaḥ. sa bhagavantam apaśyaṃs tad gr̥haṃ bhaṅktum ārab-

<sup>a</sup> **Saṅghabh(G) ii.189,5-12:** tvam tāvat bhadramukha pūrvakeṇa duṣ-caritena pratyavarāyām tiryagyonāṃ utpannaḥ; sa tvam etarhi pa-raprāṇaharaḥ paraprāṇoparodhena parituṣyasi; itaś cyutasya te kā gatir bhaviṣyasi? kā upapattiḥ? ko 'bhisamparāyaḥ? iti hi bhadra-mukha sarvasaṃskārā anityāḥ; sarvadharmāḥ anātmānaḥ; śāntaṃ nirvāṇaṃ; mamāntike cittam abhiprasādaya adyaiva tiryagyonim virāgayiṣyasi; ity uktvā yena tasya gr̥hapater niveśanaṃ tenopa-saṃkrāntaḥ; upasaṃkramya prajñapta evāsane niṣaṇṇaḥ;

<sup>1</sup> kotpattiḥ *em.* : {tvam} kā utpattiḥ Ms.

<sup>2</sup> ko 'bhisamparāya *em.* : kābhisamparāyaṇa Ms.

<sup>3</sup> anātmānaḥ *em.* : anātmanaḥ Ms.

<sup>4</sup> śānta<ṃ> *em.* : śānta Ms.

<sup>5</sup> nirvāṇa<ṃ> *em.* : nirvāṇa Ms.

<sup>6</sup> abhiprasādyā° *em.* [cf. mngon par dad par T; cf. Saṅghabh] : api prā-sādyā Ms.

<sup>7</sup> °adyaiva *em.* [Saṅghabh(G)] : yasyesyeva Ms.

<sup>8</sup> tiryagyonim<ṃ> *em.* : tiryā{ka}gyoni Ms.

<sup>9</sup> virāgayiṣyasīty *em.* : virāgayiṣyasi ity Ms.

<sup>10</sup> gr̥hapate<r> *em.* : gr̥hapate Ms.

<sup>11</sup> niveśana<ṃ> *em.* : niveśana Ms.

<sup>12</sup> °opasaṃkrānta *em.* : °opasaṃkrāntaṃ Ms.

<sup>13</sup> samanuba<d>dhaḥ *em.* : samanubaddhaḥ Ms.

<sup>a</sup> dhana<sub>(40b2)</sub>pālako pr̥sthataḥ pr̥sthataḥ samanubaddhaḥ | bhagavān° praviṣṭaḥ sa dhanapālako dvāramūle 'vasthitaḥ | sa bhagavantam apaśyaṃs tad gr̥haṃ bhaṅktu<sub>(3)</sub>m ārabdhaḥ bhagavatā tad gr̥haṃ sphāṭi◎kamayaṃ nirmmitaṃ | ya{trā}trānāvṛtaṃ bu◎ddha{bi}-bimbaṃ paśyatīti | tato bha<sub>(40b4)</sub>gavantam dṛṣṭvā na bhaṅktum ārabdhaḥ | ◎

refore, O Good One, having calmed your mind before me on this very day [hearing]: ‘All volitional formations are impermanent, all phenomena have no self, nirvāṇa is peace,’ you will exclude yourself from rebirth as an animal.” Having spoken thus, he approached the home of the householder. Having approached him he sat on the appointed seat.

**§16** nor skyong yang bcom ldan ’das kyi<sup>1</sup> rjes bzhin rjes bzhin song ste <sup>(240a2)</sup> bcom ldan ’das nang du gshegs pa na sgo drung du sdod pa las bcom ldan ’das ma mthong nas khyim gzhiḡ par brtsams so || bcom ldan ’das kyis khyim de shel gyi rang bzhin du sprul nas de la sangs rgyas kyi sku sgrib pa med par snang ngo || de nas<sup>2</sup> bcom ldan ’das mthong nas de ma <sup>(3)</sup> bshig<sup>3</sup> go || <sup>(Q 222a3-5)</sup>

**§16** <sup>(198a26-29)</sup> 其護財象隨佛後行，佛在長者家，其象門外立，為不見佛故，即欲推門屋倒，佛以神力，變其宅舍，化為水精，內外相照，令遙見佛。

**§16** Dhanapālaka followed<sup>a</sup> closely behind. The Blessed One entered; Dhanapālaka stopped at the edge of the door. Not seeing the Blessed One, he started to break up the house. The Blessed One supernaturally turned the house into crystal, so that he [could] see the figure of the Buddha uncovered. Then having seen the Blessed One he did not attempt to break [the house].

<sup>1</sup> kyi D : kyis Q

<sup>2</sup> de nas Q : des D

<sup>3</sup> bshig D : shig Q

<sup>a</sup> Tib and C add: “the Blessed One” (*bcom ldan ’das*)

dhah. bhagavatā tad gr̥ham sphaṭikamayam nirmitam, ya-  
trānāvṛtam<sup>1</sup> buddhabimbam<sup>2</sup> paśyati<sup>3</sup>. tato bhagavantam  
dṛṣṭvā na bhañktum ārabdhah.<sup>a</sup>

§17<sup>ab</sup> bhagavān saśrāvakasamgho<sup>4</sup> bhuktvā dakṣiṇādeśa-  
nām ca kṛtvā prakrāntah. dhanapālako pṛṣṭhataḥ<sup>5</sup> pṛṣṭha-  
taḥ<sup>6</sup> samanubaddhah<sup>7</sup>. etat prakaraṇam amātyai rājño vis-  
tareṇa niveditam. ajātaśatruṇā<sup>8</sup> devadatto<sup>9</sup> 'bhihitah —  
tvayā mamānarthah<sup>10</sup> kṛtaḥ<sup>11</sup>. tam kuñjaram āgamyā sī-

<sup>a</sup> **Saṅghabh(G) ii.189,12-16:** dhanapālako 'pi bhagavantam pṛṣṭhataḥ  
pṛṣṭhataḥ samanubaddhah; bhagavān praviṣṭah; sa dvāramūle  
sthitaḥ; bhagavantam apaśyan gr̥ham bhañktum ārabdhah; bhaga-  
vatā tad gr̥ham sphaṭikamayam nirmitam, yatrānāvṛtam buddha-  
bimbam paśyati; sa bhagavantam dṛṣṭvā na bhañktum ārabdhah;

<sup>b</sup> **Saṅghabh(G) ii.189,16-21:** bhagavān saśrāvakasamghah bhuktvā da-  
kṣiṇādeśanām kṛtvā prakrāntah; sa bhagavataḥ pṛṣṭhato 'nubad-  
dha eva; etat prakaraṇam amātayaiḥ rājño niveditam; ajātaśatruṇā  
devadatto 'bhihitah; tvayā mama anarthah kṛtaḥ; tam hastinam ā-  
gamyā sīmāntarā rājānaḥ māṃ nābhidravanti; so 'pi tvayā vima-  
dikṛtaḥ iti;

<sup>1</sup> ya{trā}trā° Ms.

<sup>2</sup> °{bi}bimbam Ms.

<sup>3</sup> paśyati *em.* [cf. Saṅghabh] : paśyatīti Ms.

<sup>4</sup> <sa>śrāvaka° *em.* : śrāvaka° Ms.

<sup>5</sup> pṛṣṭhataḥ *em.* : piṣṭhataḥ Ms. [cf. BHS §3,91 MIndic i for ṛ; cf. also  
§18]

<sup>6</sup> pṛṣṭhata<ḥ> *em.* : piṣṭhata Ms.

<sup>7</sup> samanuba{dha}ddhah Ms.

<sup>8</sup> ajātaśatruṇā *em.* : ajātaśatruṇām Ms.

<sup>9</sup> deva<da>tto *em.* : devatto Ms.

<sup>10</sup> mam<ā>nartha<ḥ> *em.* : mamanartha° Ms.

<sup>11</sup> kṛta<ḥ> *em.* : °kṛta iti Ms.

<sup>α</sup> bhagavān<sup>0</sup> śrāvakasamgho bhuktvā da◉kṣiṇādeśanāñ ca kṛtvā  
prakrā<sup>(40b5)</sup>ntah | dhanapālako piṣṭhataḥ ◉ piṣṭhata samanuba-  
{dha}ddhah | etat<sup>0</sup> praka◉raṇam amātyai rājño vistareṇa <sup>(6)</sup>nivedi-  
tam | ajātaśatruṇām ◉ devatto 'bhihitah | tvayā mam◉anarthakṛ-  
ta iti | tam kuñjaram āga<sup>(7)</sup>mya sīmāntarājā[nā]no māṃ nābhidra-  
vanti so pi tvayā vipadikṛta iti |

**§17** bcom ldan 'das nyan thos kyi dge 'dun dang thabs  
 cig gdugs tshod gsol nas yon bsngo ba mdzad de gshegs so  
 || de bcom ldan 'das kyi rjes bzhin rjes bzhin song ba'i  
 skabs de blon po rnams kyis rgyal po la rig par byas so ||  
 ma skyes dgras lha sbyin<sup>(240a4)</sup> la smras pa | khyod kyis bdag  
 la gnod pa byas te<sup>1</sup> | glang po che dam pa 'di la brten nas  
 mtshams<sup>2</sup> gzhan<sup>3</sup> gyi rgyal po rnams kho bo la gnod pa  
 byed par mi 'gyur na de yang khyod kyis dul bar byas so ||

(Q 222a5-6)

**§17** <sup>(198a29-b4)</sup> 世尊食竟，說施頌已，從坐而去，其象隨佛後  
 行，其國大臣具如上說啟白大王，王聞此事轉告提婆達多：  
 汝大損我，其象去已，隣境國王聞者必起怨敵，汝大不是。

**§17** The Blessed One ate with the order of disciples, gave  
 thanks and left. Dhanapālaka followed closely behind.  
 Ministers reported this event in detail to the king. Ajāta-  
 śatru spoke to Devadatta: “You have done me no advan-  
 tage. Owing to the elephant<sup>a</sup> the neighbouring kings do  
 not attack me. And this has been destroyed by you.”

<sup>1</sup> te D : ste Q

<sup>2</sup> mtshams D : 'tshams Q

<sup>3</sup> gzhan D : bzhin Q

<sup>a</sup> Tib: *glang po che dam pa* = *hastināga* (cf. §14).

māntarājāno<sup>1</sup> māṃ nābhidravanti. so 'pi<sup>2</sup> tvayā vipadīkṛta<sup>3</sup> iti.

**§18<sup>aa</sup>** sa devadattaḥ śrutvā tūṣṇīm<sup>4</sup> avasthitaḥ. rājñā amātyānām ājñā dattā — yadā bhagavān<sup>5</sup> nirgato bhavati tadā dhanapālako hastināgo<sup>6</sup> dvāre baddhvā<sup>7</sup> sthāpaye<sup>8</sup> yathā bhagavataḥ prṣṭhato na<sup>9</sup> nirgacchatīti. amātyair api hastidamakānām ājñā dattā — dhanapālakaṃ hastināgaṃ dvāre baddhvā sthāpayeta yathā bhagavataḥ prṣṭhato na nirgacchatīti. hastidamakair<sup>10</sup> asau dvāre baddhvā sthāpitaḥ.

<sup>a</sup> **Saṅghabh(G) ii.189,21-26:** sa tūṣṇīm avasthitaḥ; rājñā amātyānām ājñā dattā: yadā bhagavān nirgato bhavati tadā bhavadbhir dhanapālaḥ hastināgo dvāram badhvā sthāpayitavyaḥ, yathā bhagavataḥ prṣṭhataḥ na nirgacchati iti; amātyair api hastidamakānām ājñā dattā dhanapālakaṃ hastināgaṃ dvāram badhvā sthāpayata, yathā bhagavataḥ prṣṭhato na nirgacchati iti;

<sup>1</sup> °rājā{nā}no Ms.

<sup>2</sup> <'>pi *em.* : pi Ms.

<sup>3</sup> vipadī° *em.* : vipadī° Ms.

<sup>4</sup> tūṣṇīm *em.* : tuṣṇīm Ms.

<sup>5</sup> bhagavā{nā}n Ms.

<sup>6</sup> hastināgo *em.* [cf. dhanapālako] : hastināgaṃ Ms.

<sup>7</sup> baddh<v>ā [cf. below occurrence] : baddhā Ms.

<sup>8</sup> sthāpaye<sup>0</sup> *em.* : sthāpayet° Ms.

<sup>9</sup> <na> *em.* [cf. below] : om. Ms.

<sup>10</sup> °damakair *em.* : °dāmakair Ms.

<sup>aa</sup> sa devadattaḥ śrutvā tūṣṇīm avasthitaḥ | rājñā amātyā<sub>(40b8)</sub>nām ājñā dattā | yadā bhagavā{nā}n nirggato bhavati tadā dhanapālako hastināgaṃ dvāre baddhā sthāpayet° | yathā bhagavataḥ prṣṭha<sub>(41a)</sub>to nirggacchatīti | amātyair api hastidamakānām ājñā dattā dhanapālakaṃ hastināgaṃ dvāre baddhvā sthāpayeta | yathā bhagavataḥ prṣṭhato <sub>(2)</sub>na nirggacchatīti | hastidāmakair asau dvāre baddhvā sthāpitaḥ |

**§18** de cang mi smra bar 'dug go || rgyal pos blon po  
 rnams la bsgo ba | gang <sup>(240a5)</sup>gi tshe bcom ldan 'das phyir  
 byung bar gyur pa de'i tshe glang<sup>1</sup> po che dam pa nor  
 skyong ji ltar yang khyod kyis bcom ldan 'das kyi phyi  
 bzhin 'brang bar<sup>2</sup> mi 'gyur bar sgo chod la zhog shig | blon  
 po rnams kyis glang po che 'dul mkhan rnams la bsgo ba |  
 glang po che dam pa nor skyong ji ltar yang bcom <sup>(6)</sup>ldan  
 'das kyi phyi bzhin 'gro bar mi 'gyur bar sgo chod la zhog  
 shig | (Q 222a6-8)

**§18** <sup>(198b4-8)</sup>時提婆達多被訶責已，默然而住。王勅諸臣言：  
 若佛出後，當即關閉城門，莫令象出城外，勿令隨佛後去。  
 大臣依勅，報守城門人，及語調象人：繫捉取象，莫令隨佛  
 後去。依命即欲捉象。

**§18** Devadatta listened and kept silent. The king gave an order to the ministers: "When the Blessed One leaves [the town], the supreme elephant Dhanapālaka should be fastened to the gate and brought to stay, so that he does not leave [the town following] behind the Blessed One." And the ministers gave the order to the elephant trainers: "You should fasten the supreme elephant Dhanapālaka to the gate and make him stay, so that he does not leave following the Blessed One." He was fastened to the gate and brought to stay by the elephant trainers.<sup>a</sup>

<sup>1</sup> glang D : blang Q

<sup>2</sup> 'brang bar D : 'brang thar Q

<sup>a</sup> Saṅghabh and Tib do not have this sentence.

**§19<sup>aa</sup>** sa bhagavantam apaśyan<sup>1</sup> pādena śuṇḍam avaṣṭa-  
bhya bhagavati cittam prasādyā<sup>2</sup> kālagataḥ<sup>3</sup>. cāturmahā-  
rājakāyikeṣu deveśūpapannaḥ. <sup>b</sup>dharmatā<sup>4</sup> khalu devapu-  
trasya devakanyāyā aciropapannasya trīṇi cittāny<sup>5</sup> upa-  
dyante. kutaś cyutaḥ kutropapannaḥ kena karmaṇeti. sa  
paśyati<sup>6</sup> nāgebhyaś cyutaḥ praṇīteṣu cāturmahārājakāyī-  
keṣu<sup>7</sup> deveśūpapanno<sup>8</sup> bhagavato 'ntike cittam abhiprasā-

<sup>a</sup> **Saṅghabh(G) ii.189,26-190,2:** sa bhagavantam apaśyan pādena śuṇ-  
ḍam avaṣṭabhya kālagataḥ; cāturmahārājikeṣu deveśūpapannaḥ;  
dharmatā khalu devaputrasya vā devakanyāyā vā aciropapanna-  
sya trīṇi cittāny utpadyante: kutaś cyutaḥ? kutropapannaḥ? kena  
karmaṇā? iti; sa paśyati: nāgebhyaś cyutaḥ; praṇīteṣu cāturmahā-  
rājikeṣu deveśūpapannaḥ; bhagavato 'ntike cittam abhiprasādyā  
iti.

<sup>b</sup> Cf. AvŚ(V) 115,4-6 [AvŚ(H) 243]: dharmatā khalu devaputrasya vā  
devakanyakāyā vā aciropapannasya trīṇi cittāny utpadyante — ku-  
taś cyutaḥ, kutropapannaḥ, kena karmaṇeti | paśyanti — prete-  
bhyaś cyutaḥ, praṇīteṣu deveṣu trāyastriṃśeśūpapannāḥ, bhaga-  
vato 'ntike cittam abhiprasādyeti |  
Cf. also Dvāva 54, 18-21; Divy(V) 470,18; Nāgaka 32,23-26;  
For commentarial work, cf. AKV 413,3f.; MPPU I 482.

<sup>1</sup> apaśyan *em.* [Saṅghabh] : a{paśya}pyaśan<sup>o</sup> Ms.

<sup>2</sup> prasādyā *em.* [cf. below] : pramādyā Ms. [s/m mistaken]

<sup>3</sup> kālagataḥ *em.* : kālaṃgataḥ Ms.

<sup>4</sup> dha<r>matā *em.* : dhammatā Ms. [r omission by error. This happens  
often in the Ms.]

<sup>5</sup> cittāny *em.* : cittāny Ms.

<sup>6</sup> paśy{e}ati Ms.

<sup>7</sup> cātur<sup>o</sup> *em.* : catur<sup>o</sup> Ms.

<sup>8</sup> °ūpapanno *em.* : °ūpapannaḥ Ms.

<sup>aa</sup> sa bhagavantam a{paśya}pyaśan<sup>o</sup> pādena śuṇḍam avaṣṭabhya bha-  
gavati cittam pramādyā kālaṃga<sub>(3)</sub>taḥ | cāturmahārājakāyikeṣu  
de<sup>o</sup>veśūpapannaḥ | dhammatā khalu devaputra<sup>o</sup>sya devakanyā-  
yā aciropapanna<sub>(4)</sub>sya trīṇi cittāny upapadyante | kuta<sup>o</sup>ś cyutaḥ |  
kutropapannaḥ | kena karma<sup>o</sup>ṇeti || sa paśy{e}ati | nāgebhyaś  
cyu<sub>(5)</sub>taḥ | praṇīteṣu caturmahārājakā<sup>o</sup>yikeṣu deveśūpapannaḥ |  
bhagavato <sup>o</sup> 'ntike cittam abhiprāsādyeti |



**§19** des bcom ldan 'das ma mthong nas rdog pas sna  
brdzis nas shi ba dang rgyal chen bzhi'i ris kyi lha rnam  
su skyes so || chos nyid kyis lha'i bu'am lha'i bu mo<sup>1</sup> <sub>(7)</sub>ni  
skyes nas ring por ma lon par sems gsum skye bar 'gyur te  
| gang nas shi 'phos pa dang | gang du skyes pa dang | las  
gang gis yin pa'o || des glang po che las shi 'phos pa dang |  
rgyal chen bzhi'i ris kyi lha rnam su skyes pa dang | bcom  
ldan 'das la sems <sub>(240b)</sub>mngon par dad par byas pa yin par<sup>2</sup>  
mthong nas | <sub>(Q 222a8-222b2)</sub>

**§19** <sub>(198b8-13)</sub>其象見佛出城，面前不見世尊，其象以<sup>α</sup>腳踏鼻氣  
息不通悶絕而死，當生四天王眾天，天法當生天者，有三種  
念起，從何處滅，生在何處，是何業報，當觀自身，從象中  
<sup>β</sup>死已，生在於此清淨四天大王中，前<sup>γ</sup>生為於佛所發歡喜  
心。

**§19** When not seeing the Blessed One, he blocked its  
trunk with his foot and died having faith in the Blessed  
One. He was born among gods of the Four Great Kings  
(heaven). Indeed it is the rule for a son of gods<sup>α</sup> [or] a  
daughter of gods born recently that three thoughts ap-  
pear, namely — from where did he/she die; where has he/  
she been reborn; by what deed. He saw that he died from

<sup>1</sup> bu mo D : bu mo bo Q

<sup>2</sup> byas pa yin par D : byas pa Q

<sup>α</sup> 以 FKrSY : 已 M

<sup>β</sup> 中 FKrSY : om. M

<sup>γ</sup> 前 FKrSY : om. M

<sup>α</sup> -putra in the latter part of a compound normally does not mean 'son' but indicating a 'member' of a class or group (see Sūtra 14, §1, v.2, fn.). But here -putra (a male member of the gods) is obviously used in contrast to kanyā, 'daughter; female' (a young female member of the gods), and refers to the time of birth among gods. Therefore I still translate: a 'son' of gods here. Cf. Sūtra 2, §13 fn.

dyeti<sup>1</sup>.

§20<sup>aa</sup> b atha nāgapūrviṇo<sup>2</sup> devaputrasyaitad abhavat — na mama pratirūpaṃ syād<sup>3</sup> yad ahaṃ paryuṣitaparivāso bhagavanto<sup>4</sup> darśanāyopasaṃkrameyam iti.

§21<sup>bcd</sup> atha nāgapūrvī devaputraś caladvimalakuṇḍaladha-

<sup>a</sup> **Sanḥhabh(G) ii.190,3-6:** atha nāgapūrviṇo devaputrasyaitad abhavat: na mama pratirūpaṃ syāt yad ahaṃ paryuṣitaparivāsa eva bhagavantaṃ darśanāya upasaṃkrameyam; <yannv ahaṃ aparyuṣitaparivāsa eva bhagavantaṃ darśanāyopasaṃkrameyam> iti;

<sup>b</sup> AvŚ(V) 129,20-22 (AvŚ(H) 243): athāśīviṣapūrvakasya devaputrasyaitad abhavat: na mama pratirūpaṃ syāt, yad ahaṃ paryuṣitaparivāso bhagavantaṃ darśanāyopasaṃkrāmeyam | yan nv ahaṃ aparyuṣitaparivāsa eva bhagavantaṃ darśanāyopasaṃkrāmeyam iti |

DvāvA 55,1-3: atha tasya devaputrasya cetasy etad abhavat || na mama pratirūpaṃ syād yad ahaṃ paryuṣitaparivāso bhagavantaṃ darśanāyopasaṃkrāmayeyam | iti

<sup>c</sup> **Sanḥhabh(G) ii.190,6-11:** atha nāgapūrvī devaputraś calavimalakuṇḍaladharo hārārdhahāravibhūṣitagātraḥ tām eva rātriṃ divyānām utpalapadmakumudapuṇḍarīkamāndārakāṇām puṣpāṇām utsaṅgam pūrayitvā sarvaṃ veṇuvanaṃ kalandakanivāpam udāreṇāvabhāsenāvabhāsyā, bhagavantaṃ puṣpair avakīrya, bhagavantaḥ purastān niṣaṇṇo dharmaśravaṇāya;

<sup>d</sup> AvŚ(V) 115,8-12: atha pretapūrviṇo devaputraś calavimalakuṇḍaladharā hārārdhahāravirājitagātrā maṇiratnavicitramaulayaḥ ku-abhiprasādye° *em.* : abhiprāsādye° Ms.

<sup>1</sup> °pūrviṇo *em.* : °pūrvī Ms.

<sup>2</sup> syād *em.* : syāt Ms.

<sup>3</sup> bhagavanto *em.* : bhagavantaḥ Ms.

<sup>aa</sup> (41a6)atha nāgapūrvī devaputrasyaitad a◎bhavat° | na mama pratirūpaṃ syāt yad ahaṃ ◎ paryuṣitaparivāso bhagavantaḥ da<sub>(7)</sub>rśanāyopasaṃkrameyam iti |

<sup>β</sup> atha nāgapūrvī devaputraś caladvimalakuṇḍaladharo hārārdhā{raddhā}hārabhūṣitagātrasthām eva rātriṃ divyam u<sub>(41a8)</sub>tpalapadmapuṇḍarīkamāndāravamahāmāndāravakāṇām puṣpāṇām utsaṅgam pūrayitvā sarvaṃ veluvanaṃ kalandakanivāsa{ṃ}m udāreṇāvabhā<sub>(41b)</sub>saiḥ sāvabhāsyā bhagavantaṃ puṣpair avakīrya bhagavantaḥ | purastāt° vanditvā niṣaṇṇaḥ | dharmmaśravaṇāyā

among the elephants, that he was born among the distinguished gods of the Four Great Kings, and that [he was born there] because he had faith in the Blessed One.

§20 de nas sngon glang po che byed byed pa'i lha'i bu 'di snyam du sems te | bdag zhag lon nas bcom ldan 'das la blta ba'i phyir 'gro ba ni bdag gi cha ma yin gyis | ma la bdag gis zhag ma lon par bcom ldan 'das la blta ba dang bsnyen <sup>(240b2)</sup> bkur bya ba'i phyir 'gro'o snyam mo || <sup>(Q 222b2-3)</sup>

§20 <sup>(198b13-15)</sup> 我今在此歡樂，不往如來所甚非道理，我先須共諸天圍遶詣<sup>a</sup>如來所。

§20 Then the son of the gods, the former elephant, thought: “It would not be proper for me that I should approach the Blessed One to see him after finishing my residence.”<sup>a,b</sup>

§21 de nas sngon glang po che byed byed pa'i lha'i bu rna cha dri ma med cing g.yo ba thogs la | do shal dang se mo dos lus brgyan nas de nyid kyi<sup>1</sup> mtshan mo lha rnam kyi me tog u tpa la dang | pad ma dang | ku mu da dang | pad ma dkar po dang | man dā ra <sup>(240b3)</sup> ba rnam kyis thu ba bkang ste | 'od ma'i tshal bya ka lan dā ka'i gnas thams cad snang ba rgya chen pos gsal bar byas nas bcom ldan 'das la me tog gis gtor te bcom ldan 'das kyi spyen sngar chos mnyan pa'i phyir 'dug go || <sup>(Q 222b3-5)</sup>

<sup>1</sup> kyi D : kyis Q

<sup>α</sup> 詣 FKrSY : 諸 M

<sup>a</sup> C: “It would not be proper that I should enjoy myself here without approaching the Blessed One to see him. I should first approach the Blessed One together with the gods.”

*paryuṣitaparivāso*, see BHSD s.v. *paryuṣita*.

<sup>b</sup> After this Saṅghabha adds in brackets the remaining sentence found in Tib and other Buddhist texts. But DvāA 55, like Ms., does not have the sentence.

ro hārārdhahārabhūṣitagātras<sup>1</sup> tām<sup>2</sup> eva rātrīm divyānām<sup>3</sup> utpalapadmapuṇḍarīkamāndāravamahāmāndāravakānām puṣpāṇām utsaṅgam pūrayitvā sarvaṃ veluvanaṃ kalāndakanivāsam<sup>4</sup> udāreṇāvabhāsenā<sup>5</sup> so 'vabhāsyā<sup>6</sup> bhagavantaṃ puṣpair avakīrya bhagavataḥ purastād<sup>7</sup> vanditvā niṣaṇṇo<sup>8</sup> dharmaśravaṇāya<sup>9</sup>.

§22<sup>aa</sup> <sup>10</sup>tato 'sya bhagavatāśayānuśayaṃ dhātum prakṛtiṃ jñā-

ṅkumatamālapatrasprkkādīsaṃsṛṣṭagātrās tasyām eva rātrau divyānām utpalapadmapuṇḍarīkamāndāravādīnām puṣpāṇām utsaṅgam pūrayitvā samantato veṇuvanaṃ kalāndakanivāpam udāreṇāvabhāsenāvabhāsyā bhagavataṃ puṣpair ākīrya bhagavataḥ purastān niṣaṇṇā dharmaśravaṇāya |

MV ii.430,7-8: ...aṃgadakuṇḍaladivyaśarīradhāro udāreṇa varṇenobhāsayitvā varavimalakuṇḍaladharo. Dvāva 74,4-6: calavimalakuṇḍalahārārdhahāravibhūṣitagātro ... ratnacūdaḥ kuṅkumatamālapatṛādyalamkṛtagātras tām eva rātrīm ...; Cf. also AvŚ(H) 243; Divy(V) 470,23.

<sup>a</sup> **Saṅghabh(G) ii.190,11-15:** tataḥ asya bhagavatā śayānuśayaṃ dhātum prakṛtiṃ ca jñātvā tādrśī dharmadeśanā kṛtā, yāṃ śrutvā nāgapūrviṇā devaputreṇa viṃśatīśikharasamudgataṃ satkāyadr̥ṣṭīśailaṃ jñānavajreṇa bhitvā srotaāpattiphalaṃ sākṣātkṛtam; sa dr̥ṣṭasatyas trir udānam udānayaṭi:

<sup>1</sup> °ārdhahāra° *em.* : °ārdhā{raddhā}hāra° Ms.

<sup>2</sup> tām *em.* : thām Ms.

<sup>3</sup> divyānām *em.* : divyam Ms.

<sup>4</sup> nivāsa{ṃ}m Ms.

<sup>5</sup> °āvabhāsenā *em.* : °āvabhāsaiḥ Ms.

<sup>6</sup> so 'vabhāsyā *em.* : sāvabhāsyā Ms.

<sup>7</sup> purastād *em.* : purastāt° Ms.

<sup>8</sup> niṣaṇṇo *em.* : niṣaṇṇaḥ Ms.

<sup>9</sup> °śravaṇāya *em.* : °śravaṇāyā Ms.

<sup>10</sup> <tato 'sya bhagavatāśayānuśayaṃ dhātum pra>kṛtiṃ *em.* [Saṅghabh; Tib; Ms omits by mistake] : om. Ms.

<sup>aa</sup> kṛtiṃ jñātvā tādrśī dharmadeśanā kṛtā <sup>(41b2)</sup>yāṃ śrutvā nāgapūrvī devaputreṇa viṃśatīśikharasamudgataṃ satakāyadr̥ṣṭīśailaṃ jñānacakreṇa bhitvā srotaāpattiphalaṃ sākṣāta<sup>(3)</sup>kṛtam | sa dr̥ṣṭisatyas trir udānam u©dānayaṭi sma ||

**§21** <sup>(198b15-18)</sup> 其象生天，有身百寶莊嚴，清淨之身，內外明徹，其夜即衣祴盛眾妙花，往如來所竹林園中，其光遍照勝晝日，時以眾寶花散佛身上，即於前坐聽佛說法。

**§21** Then the son of the gods, the former elephant, wearing dangling and splendid ear-rings, whose body was adorned with necklaces of various strings, on that very night picked and filled up his lap with divine water-lilies, *padma* lotuses, *puṇḍarīka* lotuses, *māṇḍārava*<sup>a</sup> flowers and great *māṇḍārava* flowers. He illuminated all the Veluvana, the Kalandaka abode, with the finest splendour, strewn the Blessed One with the flowers, paid homage<sup>b</sup> in front of the Blessed One and sat in order to listen to his teaching.

**§22** de nas bcom ldan 'das kyis de'i bsam pa dang |  
<sup>(240b4)</sup> bag la nyal dang | kham s dang | rang bzhin mkhyen nas  
 gang thos pas 'phags pa'i bden pa bzhi so sor yang dag par  
 rtogs par 'gyur ba de lta bu'i chos bshad pa mdzad pas  
 sngon gyi glang po che lha'i bus 'jig tshogs la lta ba'i ri'i  
 rtse mo nyi shu mtho ba ye shes kyi rdo rjes <sup>(s)</sup> bcom nas  
 rgyun du zhugs pa'i 'bras bu mngon sum du byas te | bden  
 pa mthong nas lan gsum du ched du brjod pas ched du  
 brjod pa | <sup>(Q 222b5-6)</sup>

**§22** <sup>(198b18-21)</sup> 世尊觀察隨所樂聽而應說法，其天聞已，以慧金剛杵，摧破二十種我見煩惱山，即證預流果，既證果已，心大喜悅，白佛言<sup>α</sup>。

**§22** Then having known his intention and propensity, stratum and character, the Blessed One gave such an instruction, after hearing which, the son of gods, the former elephant,

<sup>α</sup> 言 FKrSY : om. M

<sup>a</sup> For different forms of the word, see BHSD s.v. *mandārava*; for the flower, see Syed 1990: 432f.

<sup>b</sup> Saṅghabh, Tib and C do not have “*vanditvā*”.

tvā tādrṣī dharmadeśanā kṛtā yāṃ śrutvā nāgapūrviṇā<sup>1</sup>  
devaputreṇa viṃśatiśikharasamudgataṃ satkāyadrṣṭiśai-  
laṃ<sup>2</sup> jñānacakreṇa bhittvā<sup>3</sup> srotaāpattiphalam sākṣātḥ-  
tam<sup>4</sup>. sa drṣṭasatyas<sup>5</sup> trir udānam udānayati sma.<sup>a</sup>

§23<sup>a</sup> idam asmākaṃ bhadanta<sup>6</sup> na mātṛā<sup>7</sup> kṛtaṃ na pitṛā<sup>8</sup>  
kṛtaṃ na svajanabandhuvargeṇa<sup>9</sup> neṣṭena<sup>10</sup> na<sup>11</sup> devatā-

<sup>a</sup> Cf. AvŚ(V) 124,30-25,3: atha bhagavān pretapūrviṇām devaputrā-  
nām āśayānuśayaṃ dhātum prakṛtiṃ ca jñātvā tādrṣiṃ caturārya-  
satyasamprativedhikīṃ dharmadeśanām kṛtavān, yāṃ śrutvā pañ-  
cabhir devaputraśatair viṃśatiśikharasamudgataṃ satkāyadrṣṭi-  
śailaṃ jñānavajreṇa bhittvā srotaāpattiphalam anuprāptam; cf. 68,  
26-28: tasmai bhagavatā tādrṣī caturāryasatyasamprativedhikī  
dharmadeśanā kṛtā, yāṃ śrutvā tena nāvikenā viṃśatiśikharasa-  
mudgataṃ satkāyadrṣṭiśailaṃ jñānavajreṇa bhittvā srotaāpattipha-  
lam prāptam | sa drṣṭasatyas trir udānam udānayati.

Divy(V) 28,23-24 (similarly 32,8-9; 44,7-9; 192,5-6): tasyā bhagavatā  
āśayaṃ dhātum prakṛtiṃ ca jñātvā tādrṣī caturāryasatyasamprati-  
vedhikī dharmadeśanā kṛtā, yāṃ śrutvā tayā devatayā viṃśatiśi-  
kharasamudgataṃ satkāyadrṣṭiśailaṃ jñānavajreṇa bhittvā śrotā-  
pattiphalam sākṣātḥtam; Cf. also DvāvA 55; ŚayV 23,19-22; Nāgaka  
33,1-5; Kāraṇḍ(M) 41.

<sup>1</sup> °pūrviṇā *em.* : °pūrvī Ms.

<sup>2</sup> satkāya° *em.* : satakāya° Ms.

<sup>3</sup> bhit<t>vā *em.* : bhittvā Ms.

<sup>4</sup> sākṣāt° *em.* : sākṣāta° Ms.

<sup>5</sup> drṣṭasatyas<s> *em.* : drṣṭisatya Ms.

<sup>6</sup> bha{gava}danta Ms.

<sup>7</sup> māt<r>ā *em.* : mātā Ms.

<sup>8</sup> pit<r>ā *em.* : pitā Ms.

<sup>9</sup> °va<r>geṇa *em.* : °vaggeṇa Ms.

<sup>10</sup> neṣṭ<en>a *em.* : neṣṭa Ms.

<sup>11</sup> <na> *em.* : om. Ms.

<sup>a</sup> idam asmākaṃ bha{ga°va}danta na mātā kṛtaṃ na pitā kṛtaṃ  
(41b4)na svajanabandhuvaggeṇa | neṣṭa de°vatābhir na pūrvaprī-  
taiḥ śravaṇabrāhma°nagṛhapatibhir yat° bhagavatā a(5)smākaṃ  
kṛtaṃ | ucchoṣita rudhi°rāsamudrā laṃghitā | asthiparva°tā pi-  
hitāny apāyadvārāṇi (6)pratiṣṭhāpito smi devamunu°ṣyebhyaś ceti  
| āha ca |

destroyed with the wheel of knowledge<sup>a</sup> the mountain of the view of a real self appearing as twenty peaks<sup>b</sup>, and realized the fruit of stream-entry. Becoming one who has seen the truth, he declaimed the solemn utterance thrice:

**§23** btsun pa bdag la phas ma bgyis te | mas ma lags | rgyal pos ma lags | lha rnam kyis ma lags | sdug pas<sup>(240b6)</sup> ma lags | rang gi skye bo dang gnyen<sup>1</sup> gyi tshogs kyis<sup>2</sup> ma lags | sngon gyi 'das pas ma lags | dge sbyong dang bram zes ma lags pa gang lags pa de bcom ldan 'das kyis bdag la mdzad de | khrag dang mchi ma'i rgya mtsho ni bskams | rus pa'i ri bo las ni<sup>3</sup> bsgral | <sup>(7)</sup>ngan song gi sgo rnam ni bkum | mtho ris dang thar pa'i sgo rnam ni phye | bdag lha dang mi rnam su ni bzhag | yang gsol pa | <sup>(Q 222b6-8)</sup>

**§23** <sup>(198b21-25)</sup> 世尊，無父無母能作此事，無王能作，無天能作，無親無友亦無過去魂靈，無沙門婆羅門枯諸血海，唯佛能斷我苦惱海，超煩惱山閉惡趣門，安置人天勝妙之處。

**§23** “This, Bhadanta, which the Blessed One has done for us, has never been done by our mother, nor our father, nor the family of kinsmen and relatives, nor a dear one, nor gods,<sup>c</sup> nor the deceased, nor the ascetics, brahmins and householders. The seas of blood are dried up. The mountains of bones are transcended. The doors to the unfortunate states of existence are shut. I<sup>d</sup> have been transferred among gods and humans.”

<sup>1</sup> gnyen D : mnyen Q

<sup>2</sup> kyis D : kyī Q

<sup>3</sup> ni D : om. Q

<sup>a</sup> *jñānacakreṇa*. Saṅghabh and Tib have: *jñānavajreṇa*.

<sup>b</sup> For the twenty views, see Rahder 1931-32; Prolegomena 284 f.; Wayman 1979; MVy 4685-4704.

<sup>c</sup> Before or after “nor gods”, there exists the item of “nor the king (*na rājñā*; *rgyal po ma lags*)” which is often seen in the parallel texts.

<sup>d</sup> Saṅghabh: “we (*smah*)”, but Tib and C agree with Ms.: “I”.

bhir na pūrvapretair<sup>1</sup> na<sup>2</sup> śramaṇabrāhmaṇagrhapatibhir<sup>3</sup>  
yad<sup>4</sup> bhagavatāsmākaṃ kṛtam. ucchoṣitā<sup>5</sup> rudhirāsamudrā  
laṅghitā asthiparvatāḥ<sup>6</sup> pihitāny apāyadvārāṇi pratiṣṭhā-  
pito 'smi<sup>7</sup> devamanuṣyebhyaś<sup>8</sup> ceti. āha ca —<sup>ab</sup>

<sup>a</sup> **Saṅghabh(G) ii.190,15-20:** idam asmākaṃ bhadanta na mātṛā kṛ-  
taṃ; na pitṛā kṛtaṃ; na rājñā na devatābhiḥ; neṣṭena svajanaban-  
dhuvargeṇa; na pūrvapretair na śramaṇabrāhmaṇair yad bhagava-  
tāsmākaṃ kṛtaṃ; ucchoṣitā rudhirāśrusamudrāḥ, laṅghitā asthi-  
parvatāḥ, pihitāny apāyadvārāṇi, vivṛtāni svargamokṣadvārāṇi;  
pratiṣṭhāpitāḥ smo devamanuṣyeṣu; āha ca —

<sup>b</sup> AvŚ(V) 68,28-69,4: idam asmākaṃ bhadanta na mātṛā kṛtaṃ na pi-  
trā na rājñā na devatābhir neṣṭena svajanabandhuvargeṇa na pū-  
rvapretair na śramaṇabrāhmaṇair yad bhagavatāsmākaṃ kṛtaṃ |  
ucchoṣitā rudhirāśrusamudrāḥ, laṅghitā asthiparvatāḥ | pihitāny  
apāyadvārāṇi | vivṛtāni svargamokṣadvārāṇi | pratiṣṭhāpitāḥ smo  
devamanuṣyeṣu | āha ca —

Also DvāvA 55,13-16: idam asmākaṃ bhadanta na mātṛā na devatā-  
bhir na rājñā neṣṭajanabandhuvargeṇa kṛtaṃ | yad bhagavatā <uc-  
choṣitā> rudhirāśrusamudrā laṅghitā asthiparvatā<ḥ> pihitāny<ny>  
apāyadvārāṇi vivṛtāni svargadvārāṇi pratisthāpitā<ḥ> smo deva-  
mānuṣyeṣv iti āha ca ||

<sup>1</sup> °pretair *em.* : °prītaiḥ Ms.

<na> *em.* : *om.* Ms.

<sup>3</sup> śramaṇa° *em.* : śravaṇa° Ms.

<sup>4</sup> yad *em.* : yat° Ms.

<sup>5</sup> ucchoṣitā *em.* : ucchoṣita Ms.

<sup>6</sup> °parvatā<ḥ> *em.* : °parvatā Ms.

<sup>7</sup> <'>smi *em.* : smi Ms.

<sup>8</sup> °manuṣyebhyaś *em.* : °munuṣyebhyaś Ms.



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§24<sup>aa</sup> <sup>b</sup>tavānubhāvāt<sup>1</sup> pihitaḥ sughero  
<sup>c</sup>apāyamārgo<sup>2</sup> bahudoṣaduṣṭaḥ |  
 apāvṛtā svargagatiḥ<sup>3</sup> supuṇyā<sup>4</sup>  
 nirvāṇamārgaś<sup>5</sup> ca mayopalabdhaḥ ||<sup>d</sup> [1]  
<sup>e</sup>kṛtāśrayād āptam apetaḥ

<sup>a</sup> **Śaṅghabha(G) ii.190,21-28:** tavānubhāvāt pihitaḥ sughero

hy apāyamārgo bahudoṣaduṣṭaḥ |  
 apāvṛtā svargagatiḥ supuṇya-  
 nirvāṇamārgaś ca mayopalabdhaḥ ||  
 tvadāśrayāc cāptam apetaḥ

mayādyā śuddhaṃ suviśuddhacakṣuḥ |  
 prāptaṃ ca śāntam padam āryakāntam  
 tīrṇaś ca duḥkhārṇavapāram asmi ||

<sup>b</sup> AvŚ(V) 69: tavānubhāvāt pihitaḥ sughero

hy apāyamārgo bahudoṣayuktaḥ |  
 apāvṛtā svargagatiḥ supuṇyā

nirvāṇamārgaś ca mayopalabdhaḥ || 27.1 ||

tvadāśrayāc cāptam apetaḥ

mayādyā śuddhaṃ suviśuddhacakṣuḥ | (AvŚ(S) suviśuddha cakṣuḥ)

prāptaṃ ca śāntam padam āryakāntam

tīrṇaś ca duḥkhārṇavapāram asmi || 27.2 ||

Cf. DvāA 56; Nāgaka 33; RatnāvM 74, v.81

<sup>c</sup> *Perhaps metre causa (MIndica) licenses 'apāyamārgo' to apply no sam-*  
*dhi here. Śaṅghabha(G) and AvŚ(V) read 'hy apāyamārgo', with 'hy' at*  
*the first place is awkward.*

<sup>d</sup> a, b, c pada: Upendravajrā (Triṣṭubh); d pada: Indravajrā (Triṣṭubh)

<sup>e</sup> a, b pada: Upendravajrā (Triṣṭubh); c, d pada: Indravajrā (Triṣṭubh)

<sup>1</sup> ta<vā>° *em.* [m.c.; Śaṅghabha] : ta° Ms.

<sup>2</sup> apāya° *em.* : āpāya° Ms.

<sup>3</sup> {pihi}svargagatiś Ms.

<sup>4</sup> supuṇyā *em.* [Śaṅghabha] : ca puṇyā Ms.

<sup>5</sup> ni<r>vāṇa° *em.* : nivāṇa° Ms.

<sup>a</sup> tanu©bhāvāt° pihitaḥ | sughero <sup>(41b7)</sup>apāyamārggo bahudoṣaduṣṭaḥ  
 | apāvṛtā {pihi}svarggagatiś ca puṇyā nivāṇamārggaś ca mayopa-  
 labdhaḥ | kṛtāśrayād āpta<sup>(8)</sup>m apetaḥ mamādyā śuddhaṃ su-  
 viśuddha cakṣuḥ | prāptaṃ ca śānta padam āryakāntam | tīrṇaś ca  
 duḥkhārṇavapāra°m a°smi

§24 khyod mthus rab drag nyes pa mang ldan pa'i ||  
 ngan song shul bkag bsod nams rab ldan pa'i ||  
 mtho ris 'gro ba phye<sup>1</sup> bzhin bdag <sup>(241a)</sup>gis ni ||  
 mya ngan 'das pa'i shul yang thob par gyur || [1]  
 shin tu rnam dag khyod brten bdag gis ni ||  
 de ring skyon bral dag pa'i mig thob cing ||  
 go 'phang zhi ba 'phags pa dgyes thob ste ||  
 sdug bsngal rgya mtsho'i pha rol rgal bar gyur || [2] <sup>(Q)</sup>

222b8-223a2)

§24 (198b25-29) 即說頌曰

因佛閉塞惡趣門	三塗之中多損害
今蒙開闡人天路	復證微妙涅槃城 [1]
因佛斷除眾惡業	患翳之目得清淨
能證寂滅聖賢道	超過有流眾苦處 [2]

§24 Owing to your power, the most fearful path to the  
 unfortunate states of existence  
 has been shut which was defiled by many vices.  
 The highly virtuous passage to the heavens is open-  
 ed;  
 and I have obtained the path to nirvāṇa. [1]  
 From taking refuge I have obtained faultlessness.  
 O Perfectly Pure One! My eyes are now cleansed.<sup>a</sup>  
 I have obtained the peaceful state beloved by the  
 nobles,  
 and gone over to the further shore of the flood of  
 suffering. [2]

<sup>1</sup> phye D : phyi Q

<sup>a</sup> 'C: "(My) eyes which have morbid affections of the coats (翳; \*timira) have been cleansed."  
 Tib reads *suviśuddha* as voc.: "*shin tu rnam dag (khyod)*", here the Ms. follows.

mayādyā<sup>1</sup> śuddhaṃ suviśuddha<sup>2</sup> cakṣuḥ |  
 prāptaṃ ca śāntaṃ<sup>3</sup> padam āryakāntaṃ  
 tīrṇaś ca duḥkhārṇavapāraṃ<sup>4</sup> asmi<sup>5</sup> || [2]

§25<sup>aa</sup> <sup>b</sup>jagati<sup>6</sup> daityanarāmarapūjitaṃ  
 vigatajanmajarāmarañāmayam  
 bhavasahasrasudurlabhadarśanam  
 saphalam adya<sup>7</sup> mune tava darśanam ||<sup>c</sup> [3]

- <sup>a</sup> **Saṅghabh(G) ii.190,29-191,2:** jagati daityanarāmarapūjitaṃ  
 vigatajanmajarāmarañāmayam |  
 bhavasahasrasudurlabhadarśanam  
 saphalam adya munes tava darśanam ||  
 avanamya tataḥ pralambahāraḥ  
 caraṇau dvāv abhivandya jātaharṣaḥ |  
 parigamya ca dakṣiṇaṃ jitārim  
 suralokābhimukho divaṃ jagāma ||
- <sup>b</sup> Drutavilambita (Jagatī);
- <sup>c</sup> Nāgaka A 33: jagati daityanarāmarapūjitaṃ  
 vigatajanmajarāmarañāmayam |  
 bhavasahasrasudurlabhadarśanam  
 saphalam adya mune tava darśanam ||  
 Divy(C) 53,3-5: jagati daityanarāmarapūjita  
 vigatajanmajarāmarañāmaya |  
 bhavasahasrasudurlabhadarśana  
 saphalam adya mune tava darśanam ||  
 Cf. also AvŚ(S) 293,5-6 (AvŚ(V) 130,5-6):  
 naravarendra narāmarapūjita

- <sup>1</sup> mayā° *em.* : mamā° Ms.  
<sup>2</sup> suviśuddha *em.* : śuviśuddha Ms.  
<sup>3</sup> śānta<ṃ> *em.* [m.c.] : sānta Ms.  
<sup>4</sup> °pāra<m> Ms.  
<sup>5</sup> <a>smi Ms.  
<sup>6</sup> {..}<ja>gati Ms.  
<sup>7</sup> adya *em.* [m.c.; Saṅghabh; Nāgaka] : mamādyā Ms.

- <sup>a</sup> {..}<ja>gati daitya<sub>(42a)</sub> narāmarapūjitaṃ vigatajanmajarāmarañāma-  
 yaṃ bhavasahasrasudurlabhadarśanam saphalam mamādyā mune  
 tava darśanam || avalambya tataḥ prajāhāra<sub>(2)</sub> caraṇau dvāv abhi-  
 vandy{ī}a jātaharṣaḥ parigamya ca dakṣiṇaṃ jitārim suralokābhi-  
 mukho divaṃ jagāma ||

§25 'gro bar <sup>(241a2)</sup> lha min mi dang lhas mchod pa ||  
 skye dang rga dang na 'chi bral ba po ||  
 srid pa stong du mthong bar rab dkon pa ||  
 thub pa de ring khyod mthong 'bras bu mchis || [3]  
 de nas gdud byas do shal rab 'phyang bas ||  
 zhabs<sup>1</sup> la phyag 'tshal rangs<sup>2</sup> pa skyes gyur nas ||  
 dgra thul <sup>(3)</sup>g.yas nas g.yon du bskor byas nas ||  
 lha yi 'jig rten mngon phyogs mkha' la song || [4] <sub>Q</sub>

223a2-3)

§25 <sup>(198b30-c3)</sup> 一切人天所應供 能除生老病死苦  
 於百千生不逢遇 果報今時得見佛 [3]  
 我禮大師垂瓔珞 頂禮佛足心歡喜  
 右遶三匝欲還歸 騰身即往天宮上 [4]

§25 Worshipped by gods, men and demons in the world,  
 free from birth, old age, death and illness,  
 extremely difficult to meet for a thousand exist-  
 ences,  
 O Sage, meeting you now is profitable. [3]  
 Then he bowed down with necklaces hanging down,  
 respectfully saluted his two feet with generated joy,  
 circumambulated the Jitāri (i.e. the Buddha),  
 and went to heaven with his face turned towards  
 the world of gods. [4]

<sup>1</sup> zhabs D : zhags Q

<sup>2</sup> rangs D : rabs Q

<sup>a</sup>avanamya<sup>1</sup> tataḥ <sup>2</sup>pralambahāraḥ<sup>3</sup>  
 caraṇau dvāv abhivandya<sup>4</sup> jātaharṣaḥ  
 parigamya ca dakṣiṇaṃ jitāriṃ  
 suralokābhimukho divaṃ jagāma ||<sup>b</sup> [4]

§26<sup>a</sup> atha nāgapūrvī devaputro vaṇig iva labdhalābhah  
 sasyasampanna<sup>5</sup> iva<sup>6</sup> kārṣakaḥ śūra iva<sup>7</sup> jitasamgrāmaḥ  
 sarvarogaparimukta<sup>8</sup> ivāturo yayā vibhūtyā<sup>9</sup> bhagavataḥ  
 sakāśam<sup>10</sup> upasaṃkrāntas tayaiva vibhūtyā svabhavanaṃ

vigatajanmajarāmaraṇāmaya |  
 bhavasahasrasudurlabhadarśana  
 saphalam adya mune tava darśanam

<sup>a</sup> Nāgaka 33: avanamya tataḥ pralambahāraḥ  
 caraṇau dvāv abhivandya jātaharṣaḥ  
 praṇipatya ca dakṣiṇaṃ jitāriṃ  
 suralokābhimukho divaṃ jagāma ||

AvŚ(S) 293,7-8 (AvŚ(V) 130,7-8): avanamya tataḥ pralambahāraḥ  
 caraṇau dvāv abhivandya jātaharṣaḥ |  
 parigamya ca dakṣiṇaṃ jitāriṃ  
 suralokābhimukho divaṃ jagāma

<sup>b</sup> Mālabhariṇī (or called Vasantmālikā, Aupacchandāsika, Subodhitā,  
 Priyā, cf. Velankar 1949: 150)

<sup>1</sup> avanamya *em.* [Saṅghabh; Nāgaka] : avalambya Ms.

<sup>2</sup> pra<lamba>° *em.* [m.c.; Saṅghabh; AvŚ] : praja° Ms.

<sup>3</sup> °hāra<ḥ> *em.* : °hāra Ms.

<sup>4</sup> abhivandy{i}a Ms.

<sup>5</sup> sasya° *em.* [Saṅghabh; lo thog T] : salya° Ms.

<sup>6</sup> iva *em.* [Saṅghabh; lta bu T] : bhāva Ms.

<sup>7</sup> iva *em.* [Saṅghabh; lta bu T] : bhāva Ms.

<sup>8</sup> °parimukta *em.* : °parimuktaḥ Ms.

<sup>9</sup> vi<bhū>tyā *em.* [cf. below] : vi..tyā Ms.

<sup>10</sup> sakāśam *em.* : sakāsam Ms.

<sup>a</sup> atha nāgapūrvī devaputro <sup>(42a3)</sup>vaṇig iva labdhalābhah salyasampa-  
 ©nna bhāva kārṣakaḥ | śūra bhāva jitasam©grāmaḥ sarvarogapa-  
 rimuktaḥ <sup>i(4)</sup>vāturo yayā vi..tyā bhagavataḥ © sakāśam upasaṃ-  
 krāntas tayaiva vibhū©tyā svabhavanaṃ gataḥ ||

**§26** de nas sngon glang po che byed byed pa'i lha'i bu  
tshong pa khe<sup>1</sup> spogs rnyed pa lta bu dang | zhing pa lo  
thog legs pa lta bu dang | dpa' bo g.yul ngo rgyal pa<sup>2</sup> lta bu  
dang | nad pa <sup>(241a4)</sup> nad thams cad las yongs su thar ba lta  
bur 'byor pa gang gis bcom ldan 'das kyi spyen sngar 'ongs  
pa'i 'byor pa de nyid kyis rang gi gnas su song ngo || <sup>(Q 223a3-4)</sup>

**§26** <sup>(198c4-6)</sup> 爾時彼天，如商人得利，如農夫得豐熟，如壯士  
鬪敵得勝，如病人得差，所將諸天下供養已，還與相隨歸於  
天上。

**§26** Then the son of the gods, the former elephant, like a  
merchant having acquired profit, like a peasant rich in  
crops, like a hero victorious in battle, like a sick man free  
from all disease, went back to his abode with the same  
prosperity, with which he had approached the Blessed  
One.

<sup>1</sup> khe D : khebs Q

<sup>2</sup> rgyal pa D : rgyal po Q

gataḥ.<sup>ab</sup>

§27<sup>a</sup> bhikṣavaḥ<sup>1</sup> pūrvarātrāpararātraṃ jāgarikāyogam anuyuktā viharanti tair dṛṣṭo bhagavato 'ntika<sup>2</sup> udārāva-bhāsaḥ<sup>3</sup>. dṛṣṭvā saṃdigdhā bhagavantam<sup>4</sup> papracchuḥ<sup>5</sup> — kiṃ bhagavann imāṃ<sup>6</sup> rātriṃ<sup>7</sup> brahmā sahāpatiḥ<sup>8</sup> śakro devānām indraś catvāro lokapālā bhagavantam darśanā-

<sup>a</sup> **Saṅghabh(G) ii.191,3-6:** atha nāgapūrvī devaputro vaṇig iva labdhalābhah, sasyasaṃpanna iva kārśakah, śūra iva jitasamgrāmaḥ, sarvarogaparimukta ivāturo, yayā vibhūtyā bhagavatsakāśam upasaṅkrāntaḥ, tayaiva vibhūtyā svabhavanam gataḥ.

<sup>b</sup> Avś(S) 282,11-13 (Avś(V) 125,3-5): te dṛṣṭasatyā labdhalābhā iva vaṇijaḥ, saṃpannasasyā iva kārśakāḥ, śūrā iva vijitasamgrāmāḥ, sarvarogaparimuktā ivāturā yayā vibhūtyā bhagavatsakāśam āgatās tayaiva vibhūtyā bhagavantam triḥ pradakṣiṇīkrtya svabhavanam gatāḥ ||

Cf. Divy(V) 471,17-19 (Divy(C) 555,14-17): atha candraprabhā devakanyā vaṇigiva labdhalābhah, sasyasaṃpanna iva kārśakah, śūra iva vijitasamgrāmaḥ, sarvarogaparimukta ivāturaḥ, yayā vibhūtyā bhagavatsakāśamāgatā tayaiva vibhūtyā svarbhavanam samprasthitā |

Cf. also DvāvA 56.

<sup>1</sup> bhikṣavaḥ *em.* : iti bhikṣavaḥ Ms.

<sup>2</sup> 'ntika *em.* : 'ntike Ms.

<sup>3</sup> °āvabhāsaḥ *em.* : °āvabhāso Ms.

<sup>4</sup> bhaga<va>ntam *em.* : bhagantam Ms.

<sup>5</sup> papracchuḥ *em.* : {pra}paprachcha Ms.

<sup>6</sup> imā<ṃ> *em.* : imā Ms.

<sup>7</sup> <rā>triṃ *em.* : triṃ Ms.

<sup>8</sup> [sahāpatiḥ cf. BHSD s.v. sahaṃpati; Skt. sahāmpati]

<sup>a</sup> iti bhi<sub>(42a5)</sub>kṣavaḥ pūrvarātrāpararātraṃ jāga<sup>©</sup>rikāyogam anuyuktā viharanti © tair dṛṣṭo bhagavato 'ntike<sub>(6)</sub> udārāvabhāso dṛṣṭvā saṃdigdhā © bhagantam {pra}paprachcha | kiṃ bhagavann imā<sup>©</sup> triṃ brahmā sahāpatiḥ | śakro<sub>(7)</sub> devānām indraś catvāro lokapālā bhagavantam darśanāyopasaṅkrāntāḥ ||



**§27** dge slong rnams nam gyi cha stod dang cha smad la  
mi nyal bar rnal 'byor la<sup>1</sup> rjes su brtson pas gnas pa na | de  
rnams <sup>(241a5)</sup>kyis bcom ldan 'das kyi spyen snga na snang ba  
rgya chen po mthong ngo || mthong nas kyang yid gnyis  
su gyur te bcom ldan 'das la zhus pa | bcom ldan 'das ci  
lags | mdang sum bcom ldan 'das la blta<sup>2</sup> ba'i slad du mi  
mjed kyi bdag po tshangs pa'am | lha rnams <sup>(6)</sup>kyi dbang po  
brgya byin nam | 'jig rten skyong ba bzhi mchis lags sam |

(Q 223a4-6)

**§27** <sup>(198c6-9)</sup>于<sup>a</sup>時林中有諸苾芻，於初夜念誦經行，見大光明  
遍照林野，心生怪愕來詣佛所，而白佛言：世尊，於昨夜  
分，是何因緣，釋梵諸天下世尊所？

**§27** The monks who were occupied with their engage-  
ment in the practice of watchfulness<sup>a</sup> during the former  
and latter parts of night saw the extensive splendour  
around the Blessed One<sup>b</sup>. Having seen this they were dubi-  
ous and asked the Blessed One: “Why, O Blessed One, did  
Brahma, the mighty lord, Śakra, the chief of gods and the  
four world-protectors approach to see the Blessed One to-  
night?”

<sup>1</sup> rnal 'byor la D : rnal 'byor Q

<sup>2</sup> blta D : lta Q

<sup>a</sup> 于 FKrSY : 於 M

<sup>a</sup> For the word *jāgarikā*, see Lüders 1954: 108, §137.

<sup>b</sup> C: “... the best splendour in the Grove”.

yopasaṃkrāntāḥ.<sup>ab</sup>

§28<sup>a</sup> bhagavān āha — na hi bhikṣavo brahmā sahāpatir<sup>1</sup>  
na ca śakro devānām indro<sup>2</sup> nāpi catvāro lokapālā mām  
darśanāyopasaṃkrāntāḥ. api tu dṛṣṭo yuṣmābhir bhikṣa-  
vaḥ sa dhanapālako duṣṭanāgas<sup>3</sup> tāvac<sup>4</sup> caṇḍo durbhage-  
ṣu<sup>5c</sup> yas tathāgatasya vadhāya prakrāntāḥ. bhikṣava ū-

<sup>a</sup> **Saṅghabh(G) ii.191,7-11:** bhikṣavaḥ pūrvarātrāpararātraṃ jāgarikānuyogaṃ anuyuktā viharanti; tair dṛṣṭo bhagavato 'ntike udāro 'vabhāsaḥ, yaṃ dṛṣṭvā bhagavantam papracchuḥ: kim bhagavan? imām rātrim bhagavantam darśanāya brahmā sabhāmpatiḥ, śakro devendraḥ, catvāro lokapālāḥ upasaṃkrāntāḥ?

<sup>b</sup> AvŚ(S) 273,7-9 (AvŚ(V) 121,4-6): bhikṣavaḥ pūrvarātrāpararātraṃ jāgarikāyogaṃ anuyuktā viharanti | tair dṛṣṭo bhagavato 'ntike udāro 'vabhāsaḥ, yaṃ dṛṣṭvā saṃdigdhā bhagavantam papracchuḥ: kim bhagavann asyām rātrau brahmā sahāmpatiḥ śakro devendraś catvāro lokapālā bhagavantam darśanoyāpasamkrāntāḥ (darśanāyopasaṃkrāntāḥ AvŚ(V)) ||

DvāA 227,1-5: tato bhikṣavaḥ pūrvarātrāpararātraṃ jāgarikāyogaṃ anuyuktā viharanti <|> tair dṛṣṭo bhagavato 'ntike <udāro 'vabhāsaḥ |> yaṃ dṛṣṭvā saṃdigdhā bhagavantam papracchuḥ | kim bhagavann asyām rātrau bhagavantam darśanāya brahmā sahāmpatiḥ śakro devendraś catvāro lokapālā upasaṃkrāntā iti ||

<sup>c</sup> Mahābhārata 3.261.17c: āśīviṣas tvām saṃkruddhaś caṇḍo daśati durbhage |

<sup>1</sup> sahāpatir *em.* [cf. §27] : sahāpatiḥ Ms.

<sup>2</sup> indro *em.* : indraḥ Ms.

<sup>3</sup> °nāgas *em.* : °nāgo Ms.

<sup>4</sup> tāvac *em.* [Saṅghabh(G); 'di ltar T] : 'bhavat<sup>0</sup> Ms.

<sup>5</sup> durbhageṣu *em.* : durbhaṣeṣu Ms. [g/ś often mistaken]

<sup>a</sup> bhagavān āha || na hi bhikṣavo brahmā sahāpatiḥ | <sup>(42a8)</sup>na ca śakro devānām indraḥ | nāpi catvāro lokapālā mām darśanāyopasaṃkrāntāḥ || api tu dṛṣṭo yuṣmābhir bhikṣavaḥ <sup>(42b)</sup>sa dhanapālako duṣṭanāgo 'bhavat<sup>0</sup> caṇḍo durbhaṣeṣu yas tathāgatasya vadhāya prakrāntāḥ | bhikṣava ucuḥ | dṛṣṭo 'smābhir bhadanta sa vinītaḥ | <sup>(2)</sup>bhagavān āha | sa eva bhikṣavo mamāntike cittam abhiprāsādyā kālagataḥ | cāturmmahārājakāyikeṣu deveṣūpapannaḥ | sa imām rātrim <sup>(3)</sup>mām sa..{.}.śāmapasaṃkrāntas ta©sya mayādyā dharmmo deśitaḥ | sa dṛṣṭasatya©ḥ svabhavanaṃ gata iti ||

**§28** bcom ldan 'das kyis bka' stsal pa | dge slong dag nga blta<sup>1</sup> ba'i phyir 'ongs pa ni mi mjed kyī bdag po tshangs pa yang ma yin || lha rnams kyī dbang po brgya byin yang ma yin | 'jig rten <sup>(7)</sup>skyong ba bzhi yang ma yin te | de lta mod kyī dge slong dag khyed kyis glang po che dam pa nor skyong zhes bya ba 'di ltar gdug pa | 'di ltar gtum pa<sup>2</sup> des de bzhin gshegs pa dgrong<sup>3</sup> pa'i phyir pha rol gnon pa byas pa gang yin pa de mthong ngam | btsun pa mthong lags so || ngas de <sup>(241b)</sup>btul nas nga la mngon par dad par byas te shi nas rgyal chen bzhi'i ris kyī lha rnams kyī nang du skyes pa yin te | de mdang sum nga'i spyān sngar 'ongs nas ngas de la chos bshad de bden pa mthong bar byas nas rang gi gnas su song ba yin no || (Q 223a6-8)

**§28** (198c9-15) 佛告諸苾芻：此非釋梵諸天來於我所。復次諸苾芻，汝曾見護財大象以不？如此獯惡奔逸欲來<sup>a</sup>殺我。時苾芻等俱白佛言：我等悉見。佛言：我已誨示，彼於我所，生正信心，起歡喜故，便即命終，得生四天王宮，其夜來詣我所，為彼說法，得證見諦，却歸本宮。

**§28** The Blessed One spoke: “Monks! Neither Brahma, the mighty lord, nor Śakra, the chief of gods, nor the four world-protectors approached to see me. But have you, O monks, seen the supreme elephant, Dhanapālaka?<sup>a</sup> He who resorted to kill the Tathāgata, was so much the fiercest among the repugnant ones.<sup>b</sup>” The monks replied: “We

<sup>1</sup> blta D : lta Q

<sup>2</sup> gtum pa D : btum pa Q

<sup>3</sup> dgrong *em.* : bgrongs D : dgongs Q

<sup>a</sup> 來 FKrSY : 求 M

<sup>a</sup> Tib adds: “by name (*zhes bya ba*)”.

<sup>b</sup> Saṅghabh and Tib: “... was so (*tāvad*) fierce and so (*tāvad*) violent (*rabhaso*)”. This seems to read better. *dur(-bhageṣu)* and (*tāva*)*d ra-(bhaso)* is similar; *-ga/sa/śa* easily mistaken.

cuḥ<sup>1</sup> — dr̥ṣṭo 'smābhir bhadanta sa vinītaḥ. bhagavān āha — sa eva bhikṣavo mamāntike cittam abhiprasādyā<sup>2</sup> kālagataś<sup>3</sup> cāturmahārājākāyikeṣu deveṣūpapannaḥ. sa imāṃ rātrim matsakāśam<sup>4</sup> upasaṃkrāntas<sup>5</sup> tasya mayādyā dharmo deśitaḥ. sa dr̥ṣṭasatyah svabhavanam gata iti.<sup>a</sup>

§29<sup>a</sup> bhikṣavaḥ<sup>6</sup> saṃśayajātāḥ. sarvasaṃśayacchettāraṃ<sup>7</sup> buddhaṃ bhagavantaṃ papracchuḥ<sup>8</sup> — kiṃ bhadanta bhagavan dhanapālakena karma kṛtaṃ yasya<sup>9</sup> karmaṇo vipākena tiryakṣūpapanno 'nnapānasya ca lābhī<sup>10</sup> saṃvṛttaḥ<sup>11</sup>. kiṃ karma kṛtaṃ yasya karmaṇo vipākena cāturmahārā-

<sup>a</sup> **Saṅghabh(G) ii.191,11-18:** bhagavān āha: na bhikṣavaḥ brahmā sa-bhāṃpatiḥ, na śakro devānām indraḥ, nāpi catvāro lokapālāḥ mām darśanāya upasaṃkrāntāḥ; api tu dr̥ṣṭo yuṣmābhir bhikṣavaḥ sa dhanapālo hastināgaḥ, tāvac caṇḍaḥ, tāvad rabhaso, yas tathā-gatasya vadhāya parākrāntaḥ? dr̥ṣṭo bhadanta; mayā vinītaḥ sa mamāntike cittam abhiprasādyā kālagataḥ cāturmahārājikeṣu deveṣūpapannaḥ; sa imāṃ rātrim matsakāśam upasaṃkrāntaḥ; tasya mayā dharmo deśitaḥ; sa dr̥ṣṭasatyah svabhavanam gataḥ iti.

<sup>1</sup> ūcuḥ *em.* : ucuḥ Ms.

<sup>2</sup> abhiprasādyā *em.* : abhiprāsādyā Ms.

<sup>3</sup> °gataś *em.* : °gataḥ Ms.

<sup>4</sup> matsakāśam *em.* [Saṅghabh] : mām sa..{..}śāmo° Ms. [Ms. corrupted, here I follow Saṅghabh(G)]

<sup>5</sup> upasaṃkrāntas *em.* : °opasaṃkrāntas Ms.

<sup>6</sup> bhikṣava<ḥ> *em.* : bhikṣava Ms.

<sup>7</sup> °cchet<t>āraṃ *em.* : °cchetāraṃ Ms.

<sup>8</sup> papracchuḥ *em.* : papraccha Ms.

<sup>9</sup> ya<sya> *em.* [cf. below] : ya.. Ms.

<sup>10</sup> {bhī}lābhī Ms.

<sup>11</sup> saṃ<v>ṛttaḥ *em.* [cf. §32] : saṃ.ṛttaḥ Ms.

<sup>a</sup> bhikṣava saṃ<sub>(42b4)</sub>śayajātāḥ | sarvvasaṃśayacchetā°raṃ buddhaṃ bhagavantaṃ papraccha | kiṃ bhadanta bha°gavan° dhanapālakena karmma kṛtaṃ | <sub>(5)</sub>ya.. karmaṇo vipākena ti°ryakṣūpapanno 'nnapānasya ca {bhī}lā°bhī saṃ.ṛttaḥ | kiṃ karmma kṛtaṃ yasya <sub>(6)</sub>karmmaṇo vipākena cāturmmahā°rājākāyikeṣu seveṣūpapannaḥ ° satyadarśanaṃ {..} ..tam iti ||

have seen [him]. Bhadanta! He was tamed.<sup>a</sup>” The Blessed One said: “Monks! He alone had faith in me and passed away. He was born among the gods of the Four Great Kings. This night he approached me. I then gave him instruction. Having seen the truth, he went back to his own abode.”

**§29** dge slong rnam the tshom skyes te the tshom thams <sup>(241b2)</sup> cad gcod<sup>1</sup> pa sangs rgyas bcom ldan 'das la zhus pa | btsun pa nor skyong gis las ci zhig bgyis na las de'i rnam par smin pas dud 'gror skyes lags | las ci zhig bgyis na des na rgyal chen bzhi'i ris kyi lha rnam kyi nang du skyes nas bden pa mthong bar bgyis lags | <sup>(Q 223a8-223b2)</sup>

**§29** <sup>(198c15-17)</sup> 諸苾芻等心生疑惑，唯佛能斷，白佛言：世尊，彼護財象，作何罪業，墮<sup>α</sup>傍生趣，復作何業，得生四天王宮，及得見諦？

**§29** Doubts arose in the monks. They asked the Buddha, the Blessed One, who destroys all doubts: “O Bhadanta, O Blessed One!<sup>b</sup> What deed has Dhanapālaka performed, as a result of which he was born among animals, and was re-born to enjoy food and drink? What deed he has performed, as a result of which he is born among gods of the Four Great Kings and has seen the truth?”

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<sup>1</sup> gcod D : bcod Q

<sup>α</sup> 墮 FKrSY : 隨 M

<sup>a</sup> *Sa vinītaḥ* “he was tamed”: Ms recorded this sentence as what the monks said. But Saṅghabh, Tib and C all regard this as said by the Buddha (*mayā vinītaḥ*; *ngas de btul nas*; 我已誨示).

<sup>b</sup> For the example of these two vocatives used together, see Sūtra 2, §2 fn.

jakāyikeṣu deveṣūpapannaḥ<sup>1</sup> satyadarśanaṃ ca kṛtam<sup>2</sup> iti.<sup>ab</sup>

§30<sup>a</sup> bhagavān āha<sup>3</sup> — dhanapālakenaiva<sup>4</sup> bhikṣavaḥ pūrvam anyāṣu<sup>5</sup> jātiṣu<sup>6</sup> karmāṇi kṛtāny<sup>7</sup> upacitāni labdhasambhārāṇi pariṇatapratyayāny oghavat pratyupasthitāny avaśyaṃbhāvīni. dhanapālakenaiva karmāṇi kṛtāny upacitāni ko 'nyaḥ pratyānubhaviṣyati. na hi bhikṣavaḥ karmāṇi kṛtāny upacitāni bāhye prthvīdhātau vipacyante nābdhātau na tejodhātau<sup>8</sup> na vāyudhātau, api tūpātteṣv eva skandhadhātāvāyataneṣu karmaṇi vipacyante śubhāny aśubhāni ca.

<sup>a</sup> **Saṅghabh(G) ii.191,19-22:** bhikṣavaḥ saṃśayajātāḥ sarvasaṃśaya-cchettāraṃ buddhaṃ bhagavantaṃ papracchuḥ kim bhadanta dhanapālakena karma kṛtam? yasya karmaṇo vipākena tiryakṣūpapannaḥ; kim karma kṛtam yena cāturmahārājikeṣu deveṣūpapannaḥ satyadarśanaṃ ca kṛtam? iti;

<sup>b</sup> *For the pattern of the question, cf. Saṅghabh(G) i.145,20-24; KaṭhA 38, §33B, §34B; ŚayV 31,23-26; BhaiṣV 122,23-26.*

<sup>1</sup> deveṣū° *em.* : seveṣū° Ms.

<sup>2</sup> <ca kṛ> tam *em.* [Saṅghabh; cf. bgyis T] : {..} ..tam Ms.

<sup>3</sup> ā<ha> *em.* [Saṅghabh; bka' stsal pa T] : ā.. Ms.

<sup>4</sup> <dha>napālakenai° *em.* : ..napālake{pa}nai° Ms.

<sup>5</sup> anyā<ṣu> *em.* [AvŚ etc. parallel] : anyā.. Ms.

<sup>6</sup> jā<t>i<ṣu> *em.* [AvŚ etc. parallel] : jā.i.. Ms.

<sup>7</sup> kṛtāny *em.* : kṛtāni Ms.

<sup>8</sup> <na tejodhātau> *em.* [cf. AvŚ etc.] : om. Ms.

<sup>a</sup> bhaga<sup>(7)</sup>vān ā.. | ..napālake{pa}naiva bhikṣavaḥ pūrvam anyā.. jā.i.. karmāṇi kṛtāni | upacitāni labdhasambhārāṇi pariṇatapratyayāny o<sup>(8)</sup>ghavat° pratyupasthitāny avaśyaṃbhāvīni | dhanapālakenaiva karmāṇi kṛtāny upacitāni ko 'nyaḥ pratyānubhaviṣyati | na hi bhikṣavaḥ <sup>(43a)</sup>karmāṇi kṛtāny upacitāni | bāhye prthvīdhātau vipacyante | nābdhātau na vāyudhātau | api tūpātteṣv eva skandhadhātāvāyataneṣu ka<sup>(2)</sup>rmāṇi vipacyante | śubhāny aśubhāni ca | na prañasya.i karmāṇi kalpakotiśatāir api | sāmagrīm prāpya kā-  
{lya.. ..}ñ ca phalanti khalu de<sup>(3)</sup>hinām ||

**§30** bcom<sup>(241b3)</sup> ldan 'das kyis bka' stsal pa | dge slong dag  
nor skyong 'di nyid kyis las tshogs rnyed pa | rkyen yongs  
su bsgyur ba | 'od pa bzhin du nye bar gnas pa gdon<sup>1</sup> mi za  
bar 'byung bar 'gyur ba'i las dag byas shing bsags pas zhes  
bya ba nas | lus can dag<sup>2</sup> la 'bras<sup>(4)</sup> bur 'gyur || zhes bya ba'i  
bar gong ma bzhin du'o || (Q 223b2-3)

**§30** <sup>(198c17-23)</sup> 佛告諸苾芻：彼護財象者，先集業報，今自擔  
負，如暴流水<sup>a</sup>，必當受之，此護財自作自受，非他人受，  
復告諸苾芻：所作之業無地水火風為彼受之，亦非蘊處界善  
非善事，而說頌曰：

假令經百劫      所作業不亡  
因緣會遇時      果報還自受

**§30** The Blessed One spoke: “Monks! Before in other  
lives Dhanapālaka himself has performed and accumulat-  
ed actions, whose requisites have been met with and  
whose conditions have been ripe, which wait upon<sup>a</sup> [him]  
like a flood with inevitable coming into being. It is Dhana-  
pālaka who performed and accumulated the actions, who  
else will experience [the result]? For, monks, the actions  
which were performed and accumulated will not come to  
fruition<sup>b</sup> in the external earth-element, nor in the water-  
element, nor in the fire-element, nor in the wind-element.  
However, the actions, favourable and unfavourable, come

<sup>1</sup> gdon D : bdon Q

<sup>2</sup> lus can dag D : lus can rnams Q

<sup>a</sup> 水 FKrSY : om. M

<sup>a</sup> *Pratyupasthita*, ‘waits upon’ with present active meaning and its  
usage, see BHSD s.v.

<sup>b</sup> Saṅghabh (and Tib) are abbreviated from here until before the end  
of the verse (*na bhikṣavaḥ karmāṇi kṛtāny upacitāni pūrvavad yāvad*  
 (“as before until”) *phalanti khalu dehinām*). This abbreviated content  
can be found in the former Saṅghabh text.

<sup>a</sup>na praṇaśyanti<sup>1</sup> karmāṇi kalpakotīśatair api |  
sāmagrīm prāpya kālaṃ<sup>2</sup> ca phalanti khalu dehinām ||<sup>bc</sup>

§31<sup>a</sup> bhūtapūrvam bhikṣavo 'tīte 'dhvany<sup>3</sup> asminn eva  
bhadrake kalpe kāśyapo nāma samyaksambuddho<sup>4</sup> loka  
udapādi<sup>5</sup> vidyācaraṇasampannaḥ<sup>6</sup> sugato lokavid anutta-

<sup>a</sup> Anuṣṭubh

<sup>b</sup> **Saṅghabh(G) ii.191,23-27:** bhagavān āha dhanapālakenaiva hi bhikṣavaḥ karmāṇi kṛtāny upacitāni labdhasambhārāṇi pariṇatapratyayāny oghavat pratyupasthitāni avaśyabhāvīni; dhanapālena karmāṇi kṛtāny upacitāni ko 'nyaḥ pratyānubhaviṣyati? na bhikṣavaḥ karmāṇi kṛtāny upacitāni pūrvavad yāvat phalanti khalu dehinām.

<sup>c</sup> Cf. AvŚ(S) 80,7-14 (86,1-7) (AvŚ(V) 36,30-37,5; 39,10-16): bhagavān āha | tathāgatenaivaitāni bhikṣavaḥ pūrvam anyāsu jātiṣu karmāṇi kṛtāny upacitāni labdhasambhārāṇi pariṇatapratyayāny oghavat pratyupasthitāny avaśyambhāvīni | mayaiva tāni karmāṇi kṛtāny upacitāni ko 'nyaḥ pratyānubhaviṣyati? na bhikṣavaḥ karmāṇi kṛtāny upacitāni bāhye pṛthivīdhātau vipacyante, nābdhātau, na tejodhātau, na vāyudhātāv api tūpāttesv eva skandhadhātāvāyataneṣu karmāṇi kṛtāni vipacyante śubhāny aśubhāni ca |  
na praṇaśyanti karmāṇi kalpakotīśatair api | \*(Ms. karmāṇy evāpi kalpaśatair api ||)\*  
sāmagrīm prāpya kālaṃ ca phalanti khalu dehinām ||  
Cf. also Saṅghabh(G) ii.1-2; AvŚ(H) 240-241; Divy(V) 33,1-8 (88,1-7); Dvāva 210,14-211,6; CPS 400.

<sup>1</sup> praṇaśya<nt>i em. [cf. AvŚ etc.] : praṇasya.i Ms.

<sup>2</sup> kā<la>ṃ em. : kā{lya... }ñ Ms.

<sup>3</sup> 'dhvany em. : 'dhvani Ms.

<sup>4</sup> <samyaksambuddho> em. [cf. paralleled texts] : śāstā Ms. [cf. below śāstā before devānām]

<sup>5</sup> u<dap>ādi em. [cf. Saṅghabh and parallels] : u.ādi Ms.

<sup>6</sup> vi<d>yā° em. [cf. Saṅghabh and parallels] : vi.yā° Ms.

<sup>a</sup> bhūtapūrvam bhikṣavo 'tīte 'dhvani asminn eva bhadrake kalpe  
© kāśyapo nāma śāstā loka u<sub>(43a4)</sub>-ādi vi.yācaraṇasampannaḥ suga-  
©to lokavid anuttaraḥ purudamya©sārathiḥ śāstā devānāṃ ca  
ma<sub>(5)</sub>nuṣyānāṃ ca buddho bhagavān° vārā©ṇasī mahānagarīm  
upaniṣṭya viha©rati ṛṣivane mṛgadāve |



to fruition only in the grasped aggregates, elements and sense spheres.<sup>a</sup>

The actions do not perish  
even after hundreds of *koṭis* of *kalpas*.  
When they have reached the complete assembly [of  
conditions] and the [proper] time,  
they will certainly ripen for corporeal beings.<sup>b</sup>

**§31** dge slong dag sngon byung ba bskal pa bzang po 'di  
nyid la skye dgu rnam kyī tshe lo nyi khri thub pa na 'jig  
rten du ston pa sangs rgyas bcom ldan 'das | rig pa dang  
zhabs su ldan pa bde bar gshegs pa | 'jig rten <sup>(241b5)</sup> mkhyen  
pa | skyes bu 'dul ba'i kha lo sgyur<sup>1</sup> ba bla na med pa | lha  
dang mi rnam kyī ston pa | 'od srung zhes bya ba byung  
ste | de grong khyer bā rā ṇa sī zhes bya bar<sup>2</sup> nye bar  
brten<sup>3</sup> nas drang srong smra ba'i ri dags kyī nags na  
bzhugs<sup>4</sup> so || <sub>(Q 223b3-4)</sub>

**§31** <sub>(198c24-26)</sub> 佛告諸苾芻：過去世時，於賢劫中人壽二萬歲，  
有佛出世，名迦攝<sup>α</sup>波，十號具足，住波<sup>β</sup>羅痾斯仙人墮處施  
鹿林中。

<sup>1</sup> sgyur D : bsgyur Q  
<sup>2</sup> zhes bya bar D : zhes bar Q  
<sup>3</sup> brten D : rten Q  
<sup>4</sup> bzhugs D : gzugs Q

<sup>α</sup> 攝 FKrSY : 葉 M  
<sup>β</sup> 波 FKrSY : 婆 M

<sup>a</sup> C: “[following the former sentence] ... nor in the aggregates, elements or sense spheres.”

<sup>b</sup> For more references to this so-called ‘stock *avadāna* verse’ (Skilling 2001: 141), see Lamotte 1936b: 226, fn.48, MPPU I 347-8, also its discussion, Lamotte 1936a: 152f.; for the variant readings of the verse (esp. b pada), see AvŚ(S) i.78, fn.13 and Silk 1997: 196, fn.35; for the verse and the essential structure of the *avadāna* literature, see Matsumura 1996, esp.p.676.

raḥ puruṣadamyasārathiḥ<sup>1</sup> śāstā devānām ca manuṣyāṇām  
ca buddho bhagavān vārāṇasīm<sup>2</sup> mahānagarīm upaniṣr-  
tya<sup>3</sup> viharaty<sup>4</sup> ṛṣivadane<sup>5</sup> mṛgadāve.<sup>ab</sup>

<sup>a</sup> **Saṅghabh(G) ii.191,29-33:** bhūtapūrvam bhikṣavaḥ asminn eva bhadraḥ kalpe viṃśativarṣasahasrāyūṣi prajāyām, kāśyapo nāma śāstā loka udapādi, vidyācaraṇasaṃpannaḥ, sugato, lokavid, anuttaraḥ, puruṣadamyasārathiḥ, śāstā devamanuṣyāṇām buddho bhagavān; sa vārāṇasīm nagarīm upaniṣṛitya viharati ṛṣivadane mṛgadāve;

<sup>b</sup> **AvŚ(S) 237,10-13 (AvŚ(V) 104,30-33):** bhūtapūrvam bhikṣavo 'tīte 'dhvani asminn eva bhadraḥ kalpe viṃśatisahasrāyūṣi prajāyām kāśyapo nāma samyakṣambuddho loka udapādi vidyācaraṇasaṃpannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devānām ca manuṣyāṇām <ca> buddho bhagavān | sa vārāṇasīm nagarīm upaniṣṛitya viharati ṛṣipātane mṛgadāve |

**Divy(V) 33,9-11 (Divy(C) 54,11-15):** bhūtapūrvam bhikṣavo 'sminn eva bhadraḥ kalpe viṃśativarṣasahasrāyūṣi prajāyām kāśyapo nāma samyakṣambuddho loka udapādi vidyācaraṇasaṃpannaḥ sugato lokavid anuttaraḥ puruṣadamyasārathiḥ śāstā devānām manuṣyāṇām ca buddho bhagavān vārāṇasīm nagarīm upaniṣṛitya viharati | cf. DvāvA 131;

**Rāṣṭra(F) 36,15 f.:** bhūtapūrvam Rāṣṭrapālātīte 'dhvany asaṃkhyaiḥ ... siddhārthabuddhir nāma tathāgato 'rhan samyakṣambuddho loka udapādi vidyācaraṇasaṃpannaḥ sugato lokavidanuttaraḥ puruṣadamyasārathiḥ śāstā devamanuṣyāṇām ca buddho bhagavān | cf. SaddhP(W) 339,13-18.

<sup>1</sup> puru<ṣa>° *em.* [cf. Saṅghabh and parallels] : puru° Ms.

<sup>2</sup> vārāṇasī<m> *em.* : vārāṇasī Ms.

<sup>3</sup> [Ms. upaniṣṛitya suggested for upaniṣṛitya, ś/s is often changeable in the Ms; cf. SWTF s.v. upaniṣṛitya and BHSD s.v. upaniṣṛāya]

<sup>4</sup> viharaty *em.* : viharati Ms.

<sup>5</sup> °va<da>ne *em.* [cf. SWTF s.v. ṛṣivadana] : °vane Ms.

**§31** Formerly, O monks, in the past, in this Good Kalpa,<sup>a</sup> a fully enlightened one,<sup>b</sup> Kāśyapa by name, <sup>c</sup>appeared in the world, perfect in knowledge and conduct, a Sugata, knowing the world, an unequalled guide of to-be-tamed men, a teacher of gods and humans, a Buddha, a Blessed One. He stayed at the Ṛṣivadana in the Deer Forest, near the great town Vārāṇasī.

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<sup>a</sup> Saṅghabh(G), Tib and C add: “when (the extent of) people’s life is twenty thousand years.”

<sup>b</sup> *Samyaksambuddha*. Ms, Saṅghabh and Tib read: “teacher (*śāstā*)”, which is repetitive to the latter appellation. The appellation of “*tathāgata*” and “*arhat*” is missing here, which is normally found as the first two (before *samyaksambuddha*) in some other texts.

<sup>c</sup> After the name Kāśyapa, C mentions briefly: “(He has) ten appellations”.

**§32<sup>a</sup>** tasyāyaṃ śāsane<sup>1</sup> pravrajita<sup>2</sup> āsīd<sup>3</sup> vaiyāvṛtyakarah<sup>4</sup>.  
tatrānena kṣudrāṇukṣudreṣu śikṣāpadeṣv<sup>5</sup> anāraha<sup>6</sup> kṛ-  
taḥ. tasya karmaṇo vipākena tiryakṣūpapannaḥ<sup>7.a</sup> yat ta-  
trānena<sup>8</sup> saṃghasyopasthānaṃ kṛtaṃ tasya karmaṇo  
vipākenānnapānasya ca lābhī saṃvṛttaḥ.<sup>b</sup>

**§33<sup>βc</sup>** yan mamāntike cittam abhiprasādyā kālagataḥ tasya

<sup>a</sup> BhaiṣV(N) 18,15-18: ete kāśyapasya samyaksambuddhasya śāsane pravrajitāḥ | ebhis tatra kausīdyenābhināmitam | tasya karmaṇo vipākena kārṣikāḥ saṃvṛttāḥ | ebhiś ca balīvardais tatraiva pravrajitaiḥ kṣudrāṇukṣudraiḥ śikṣāpadair anādaraṃ kṛtam | tasya karmaṇo vipākena tiryakṣūpapannaḥ |

<sup>b</sup> **Saṅghabh(G) ii.191,33-192,3:** tasya ca śāsane pravrajita āsīt vaiyāvṛtyakarah; tatrānena kṣudrāṇukṣudreṣu śikṣāpadeṣu anārahaḥ kṛtaḥ; tasya karmaṇo vipākena tiryakṣūpapannaḥ; yat tatrānena saṃghasya upasthānaṃ kṛtaṃ, tasya karmaṇo vipākena annapānasya lābhī saṃvṛttaḥ;

<sup>c</sup> **Saṅghabh(G) ii.192,3-8:** yan mamāntike cittam abhiprasādyā kālagataḥ, tena cāturmahārājikeṣu deveṣūpapannaḥ; yat kāśyape samyaksambuddhe pravrajitena paṭhitam, svādhyāyitam, skandha-kausalāṃ dhātukausalāṃ āyatanakausalāṃ pratityasamutpāda-

<sup>1</sup> śāsa<ne> *em.* [Saṅghabh; bstan pa la T] : śāsa.. Ms.

<sup>2</sup> pravraji<ta> *em.* [Saṅghabh; rab tu byung ste T] : pravra{ja}ji Ms.

<sup>3</sup> āsīd *em.* : āsīt Ms.

<sup>4</sup> vaiyāvṛtya° *em.* [cf. BHSD s.v. vaiyāpatya] : vaiyāvṛtta° Ms.

<sup>5</sup> °padeṣv *em.* : °padeṣu Ms.

<sup>6</sup> anā<da>raḥ *em.* [Saṅghabh; gus par ma byas pas T] : anāraḥ Ms.

<sup>7</sup> °ūpapann{e}aḥ Ms.

<sup>8</sup> <tat>rā° *em.* [Saṅghabh; 'dis T] : rā° Ms.

<sup>a</sup> tasyā<sub>(6)</sub>yaṃ śāsa.. pravra{ja}ji āsīt | ◎ vaiyāvṛttakarah | tatrānena kṣudrāṇu◎kṣudreṣu śikṣāpadeṣu anāraḥ <sub>(43a7)</sub>kṛtaḥ | tasya karmaṇo vipākena tiryakṣūpapann{e}aḥ | yat rānena saṃghasyopasthānaṃ kṛtaṃ tasya karmmaṇo vipākena annapānasya ca lā<sub>(8)</sub>bhī saṃvṛttaḥ |

<sup>β</sup> yan mamāntike cittam abhiprasādyā kālagataḥ | tasya karmmaṇo vipākena cāturmahārājakāyikeṣu deveṣūpapannaḥ <sub>(43b)</sub>yat° kāśyapasya samyakasambuddhe pravrajya paṭhitam svādhyāyitam skandhakausalāṃ kṛtaṃ tasya karmmaṇo vipākena matsakāśam upasaṃkramaṃyā sā<sub>(2)</sub>kṣā{dda}d darśanañ ca kṛtaṃ |

**§32** de'i bstan pa la 'di rab tu byung ste zhal ta byed pa na <sup>(241b6)</sup>de na 'di bslab pa'i gzhi phra mo phra mo rnams la gus par ma byas pas las de nyid kyi rnam par smin pas dud 'gror skyes par gyur to || de na 'dis dge 'dun la bkur sti byas pa'i las kyi rnam par smin pa gang yin pa des bza' ba dang btung ba thob par gyur to || <sup>(Q 223b4-6)</sup>

**§32** <sup>(198c26-29)</sup>是時此象於彼法中出家，持戒不能堅固，復<sup>a</sup>不貴重有所虧缺，常以四事供給眾僧，成就<sup>β</sup>善根，所生之處食飲充足。

**§32** He<sup>a</sup> became a monk<sup>b</sup> in his<sup>c</sup> teaching and did service. At that time he bore no respect in the minor and very minor moral precepts. Through the result of this action he was born among animals. He did service to the Order at that time, as a result of that action he was reborn to receive food and drink.

**§33** nga la sems mngon <sup>(7)</sup>par dad par byas te shi ba gang yin pa des rgyal chen bzhi'i ris kyi lha rnams kyi nang du skyes so || yang dag par rdzogs pa'i sangs rgyas 'od srung la rab tu byung nas bklags<sup>1</sup> pa dang | mnod<sup>2</sup> par byas shing phung po la mkhas par byas | khams la mkhas par byas | skye mched la <sup>(242a)</sup>mkhas par byas | rten cing 'brel bar 'byung ba la mkhas par byas pa gang yin pa des lhar gyur nas nga las bden pa mthong bar byas so || <sup>(Q 223b6-7)</sup>

**§33** <sup>(198c29-199a3)</sup>見我正法，心生歡喜，便即命終，得生四天王

<sup>1</sup> bklags *em.* : bklag D : glag Q

<sup>2</sup> mnod D : gdon Q

<sup>α</sup> 復 FKrSY : 後 M

<sup>β</sup> 就 FKrSY : 熟 M

<sup>a</sup> I.e. Dhanapālaka.

<sup>b</sup> Lit. "went forth from home".

<sup>c</sup> I.e. Kāśyapa Buddha.

karmaṇo vipākena cāturmahārājakāyikeṣu deveṣūpapa-  
naḥ. yat kāśyapasya <sup>1</sup>samyaksambuddhasya <sup>2</sup>pravrajya pa-  
ṭhitaṃ svādhyāyitaṃ skandhakaṣālaṃ kṛtaṃ tasya kar-  
maṇo vipākena matsakāśaṃ upasaṃkramya satyadarśa-  
naṃ <sup>3</sup>ca kṛtaṃ.

§34<sup>a</sup> iti bhikṣava ekāntakṛṣṇānām<sup>4</sup> karmaṇām ekāntakṛ-  
ṣṇo vipākāḥ, ekāntaśuklānām<sup>5</sup> ekāntaśuklo vipākāḥ, vyati-  
miśrānām<sup>6</sup> vyatimiśro vipākāḥ. tasmād dhi<sup>7</sup> bhikṣava  
ekāntakṛṣṇāni karmāṇi<sup>8</sup> vyatimiśrāṇi<sup>9</sup> cāpāsya<sup>10</sup>, ekāntaśu-  
kleṣv eva karmasv ābhogaḥ karaṇīyaḥ. ity evaṃ bhikṣavaḥ  
śikṣitavyam.<sup>ab</sup>

kauśalaṃ sthānāsthānakauśalaṃ ca kṛtaṃ, tena devabhūtena ma-  
māntike satyadarśanam kṛtaṃ;

<sup>a</sup> **Saṅghabh(G) ii.192,8-10:** iti hi bhikṣavaḥ ekāntakṛṣṇānām karma-  
ṇām pūrvavad yāvad ekāntaśukleṣv eva karmasv ābhogaḥ kara-  
ṇīyaḥ ity evaṃ vo bhikṣavaḥ śikṣitavyam.

<sup>b</sup> Cf. AvŚ(S) 324,10-13 (349,14-17; 358,3-6 etc.) (AvŚ(V) 144,24-27;  
157,7-10; 161,3-6 etc.): iti hi bhikṣava ekāntakṛṣṇānām karmaṇām  
ekāntakṛṣṇo vipāka ekāntaśuklānām ekāntaśuklo vyatimiśrānām  
vyatimiśras tasmāt tarhi bhikṣava ekāntakṛṣṇāni karmāṇy apāsya  
vyatimiśrāni caikāntaśukleṣv eva karmasv ābhogaḥ karaṇīya ity  
evaṃ vo bhikṣavaḥ śikṣitavyam ||

<sup>1</sup> samyak° *em.* : samyaka° Ms.

<sup>2</sup> °sambuddhasya *em.* : °saṃbuddhe Ms.

<sup>3</sup> satya° *em.* [Saṅghabh(G); bden pa T] : sāksā{dda}d Ms.

<sup>4</sup> °kṛṣṇānām *em.* : °kṛṣṇāni Ms.

<sup>5</sup> °śuklānā{ṃ}m Ms.

<sup>6</sup> vyatimi{krā}śrānām Ms.

<sup>7</sup> tasmād dhi *em.* : tasmāt° hi Ms.

<sup>8</sup> karmāṇi *em.* : karmāṇy Ms.

<sup>9</sup> vyatimiśrāṇi *em.* : avyatimiśrāṇī Ms.

<sup>10</sup> °āpāsya *em.* : āpāsya Ms.

<sup>a</sup> iti bhikṣava ekāntakṛṣṇāni karmaṇām ekāntakṛṣṇo vipākāḥ |  
ekāntaśuklānā{ṃ}m ekāntaśuklo vipāka<sub>(43b3)</sub>ḥ | vyatimi{krā}śrānām  
vyatimiśro © vipākāḥ | tasmāt° hi bhikṣava ekā©ntakṛṣṇāni kar-  
mmāṇy avyatimiśrā<sub>(4)</sub>ṇī cāpāsya || ekāntaśukleṣv e©va karmmasv  
ābhogaḥ karaṇīyaḥ || i©ty evaṃ bhikṣavaḥ śikṣitavyam ||

宮，復為在迦攝<sup>α</sup>波佛時，出家讀誦四諦緣起蘊處等法，由彼三業修集善根，今<sup>β</sup>得生天，復得遇我，證獲真諦。

**§33** As a result of the action that he passed away after having faith in me, he was born among the gods of the Four Great Kings. As a result of the action that he became a monk under Kāśyapa, the fully enlightened one, read, well studied and gained skillfulness in the aggregates,<sup>a</sup> he<sup>b</sup> came to me and saw the truth.

**§34** dge slong dag de lta bas na las gcig tu gnag pa rnam  
kyi zhes bya ba nas las gcig tu dkar ba la brtsal bar byas<sup>1</sup>  
ste | <sub>(242a2)</sub> dge slong dag khyed kyis de ltar bslab par bya'o  
zhes bya ba'i bar gong ma bzhin du'o || <sub>(Q 223b7-8)</sub>

**§34** <sub>(199a3-4)</sub> 如是苾芻，若修白業等，如餘廣說。

**§34** <sup>c</sup>In this way, O monks, the result of absolutely dark actions<sup>d</sup> is absolutely dark. The result of absolutely pure actions is absolutely pure. The result of mixed actions is mixed. Therefore, then, O monks, (you) should abandon absolutely dark actions and mixed ones, (and) only strive for absolutely pure actions. Thus in this way, O monks,

<sup>1</sup> byas Q : bya D

<sup>α</sup> 攝 FKrSY : 葉 M

<sup>β</sup> 今 FKrSY : 令 M

<sup>a</sup> Saṅghabh(G), Tib and C contain a longer list. Saṅghabh: *dhātu(kauśalam)*, *āyatana-*, *pratītyasamutpāda-*, and *sthānāsthāna* (Tib does not include the last item); C has one more item: “four (noble) truths”, but without *dhātu*.

<sup>b</sup> Saṅghabh(G): “becoming a god (*devabhūtena*)”; similarly Tib and C.

<sup>c</sup> For this passage as a formula in the *avadāna* literature, see Matsu-mura 1980, esp.xvi.; as *karmaploti*, see Waldschmidt 1981, esp. p. 353 f.; Rotman 2003, p.70 f.

<sup>d</sup> Saṅghabh and Tib abbreviate and omit the text from here until “strive absolutely pure actions ...”. C mentions “Therefore, O Monks;” the rest is omitted and referred to “as said at the other (former) places.”

§35<sup>α</sup> idam avocad bhagavān āttamanās te ca bhikṣavo  
bhagavato bhāṣitam abhyanandann iti.  
dhanapālakavaiṇeyam<sup>1</sup> nāma sūtram unaviṃśatimaṃ  
samāptam.

Divy(V) 33,25-28 (119,20-23 etc.; Divy(C) 55,11-13): iti hi bhikṣava  
ekāntakṣṇānām karmanām ekāntakṣṇo vipākaḥ, ekāntaśuklā-  
nām karmanām ekāntaśuklo vipākaḥ, vyatimiśrānām vyatimiśraḥ  
| tasmāt tarhi bhikṣava ekāntakṣṇāni karmāṇy apāśya vyatimiśrā-  
ṇi ca, ekāntaśukleṣv eva karmasvābhogaḥ karaṇīyaḥ | ity evaṃ vo  
bhikṣavaḥ śikṣitavyam || Cf. also Saṅghabh(G) i.146; 162; ŚayV 32;  
DvāvA 207.

<sup>1</sup> dhanapāla<ka>° em. : dhanapāla° Ms.

<sup>α</sup> i<sub>(43b5)</sub>dam avocad bhagavān āttamanās te ◎ ca bhikṣavo bhagavato  
bhāṣitam abhya◎nandann iti ||xxx|| dhanapāla<sub>(6)</sub>vaiṇeyam nāma  
sūtram unaviṃśati◎maṃ samāptam || xxx ||  
(Tibetan marginal note added below line 8:) <nor skyong 'dul ba zhes  
bya ba'i mdo ste bcu dgu pa rdzogs so>



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you should practice.

**§35** [*no Tibetan and Chinese parallels*]

**§35** Thus spoke the benevolent<sup>a</sup> Blessed One. Those monks rejoiced in what the Blessed One said.

The nineteenth Sūtra, called ‘The conversion of Dhanapālaka’, is complete.

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<sup>a</sup> *Āttamanās*, referring to *bhagavān*, see Sūtra 5, §14, fn. and Sūtra 15, §5.



**20. \*Dharmaśāṅkhasūtra/  
Mañjuśrīparipṛcchāsūtra**

## Primary Sources

- C = all Chinese translations (C<sup>1</sup>, C<sup>2</sup>, C<sup>3</sup>)
- C<sup>1</sup> Chinese translation by Faxian (法賢): 佛說妙吉祥菩薩所問大乘法螺經. Taishō vol.14, no.473.
- C<sup>2</sup> First Chinese translation by 地婆訶羅<sup>a</sup>: 大乘百福相經. Taishō vol.16, no.661.
- C<sup>3</sup> Second Chinese translation by 地婆訶羅: 大乘百福莊嚴相經. Taishō vol.16, no.662.
- D Āryamañjuśrīpariṣcchānāmamahāyānasūtra. Tibetan Derge edition. *'Phags pa 'jam dpal gyis dris pa zhes bya ba theg pa chen po'i mdo.* D 172, vol.60, ma, 1b1-5a7.
- F Āryamañjuśrīpariṣcchāsūtra. Tibetan Phug brag manuscript. *'Phags pa 'jam dpal gyis dris pa zhes bya ba theg pa chen po'i mdo.* F 150, pa, 260b3-265b5.
- Go Āryamañjuśrīpariṣcchāsūtra. Tibetan Gondhla manuscript<sup>b</sup>. *'Phags pa 'jam dpal gyis zhus pa zhes bya ba theg pa chen po'i mdo.* Go no.26.7, fols.Ka-Ma, 17a9-21a3.
- L Āryamañjuśrīpariṣcchānāmamahāyānasūtra. Tibetan Shel dkar manuscript (or London edition). *'Phags pa 'jam dpal gyis dris pa zhes bya ba theg pa chen po'i mdo.* Vol.36; mdo sde, cha, 120b5-125a3.
- Ms Dharmaśaṅkhasūtra. The twentieth sūtra in this Potala Sanskrit manuscript collection,

<sup>a</sup> BCSD 292a gives “Divākara” for 地婆訶羅.

<sup>b</sup> The Gondhla catalogue is under preparation by Helmut Tauscher. My sincere thanks for his kind and generous offer of the Gondhla manuscripts.

containing 43b6 to the end of 44b. The rest is lost.

- Q Āryamañjuśrīpariṣcchānāmamahāyānasūtra.  
Tibetan Peking edition. *'Phags pa 'jam dpal gyis dris pa zhes bya ba theg pa chen po'i mdo.* Q 839, vol.34, bu, 1b1-5b6.
- S Āryamañjuśrīpariṣcchānāmamahāyānasūtra.  
Tibetan sTog palace edition. *'Phags pa 'jam dpal gyis dris pa zhes bya ba theg pa chen po'i mdo.* Vol.57, no.56, cha, 142b2-147b4.

T(or Tib) = all Tibetan translations (D, F, L, Q, S)

**Chinese recension sigla** (cf. LPra 122)

- F first Fuzhou edition 福州 = Taishō 宮  
Kr second Koryō 高麗藏  
M Jingshan zang 徑山藏 = Taishō 明  
S Sixi 思溪 = Taishō 宋  
Y Puning zang 普寧藏 = Taishō 元

**Note:**

Only folios 1-44 have been preserved in this collection, the rest have been lost. The last line of 44b finishes in the middle of §8 of this sūtra. The edition of the rest of the text (inclusive and after §9) depends on the Tibetan and Chinese translations. In this case, in order to present a more balanced reading, I use the Tibetan sources: D, F, L, Q and S. In comparison with the Tibetan translation, Go is quite different and cannot be incorporated with the others in edition. Here I consulted Go only for a few occasions. More research is needed on Go.

Among the three Chinese editions, C<sup>1</sup> is closer to the Ms reading. Therefore I list C<sup>1</sup> on the facing page, while arranging the other two as Appendices I and II for further reference.



## **Critical Edition**

## 20. \*Dharmaśāṅkhasūtra/Mañjuśrīpariṣcchāsūtra

§1<sup>a</sup> evaṃ mayā śrutam. ekasmin samaye bhagavāñ<sup>1</sup> śrāvastyāṃ viharati sma samantaprasāde<sup>2</sup> mahatā bhikṣusamghena sārddham arddhatrayodaśabhir bhikṣusatair aprameyair bodhisattvair<sup>3</sup> mahāsattvair anekaiś ca vaineyaśatasahasrair avalokiteśvarapramukhair bodhisattvaiḥ. aniñjyamānena<sup>4</sup> kāyena bhagavān ratnasimhāsane niṣaṇṇaḥ.

<sup>1</sup> bhagavāñ *em.* : bhagavān<sup>0</sup> Ms.

<sup>2</sup> °prasāde *em.* [khang pa T; 殿 C<sup>1</sup>; 宮 C<sup>2</sup>; 宮殿 C<sup>3</sup>] : °prasāde Ms.

<sup>3</sup> bodhisa{tvaitair aprameyai}tvair Ms.

<sup>4</sup> aniñjyamānena *em.* [mi g.yo ba T; 不動 C<sup>3</sup>] : anindyamānena Ms.

<sup>a</sup> evaṃ mayā śrutam e©kasmin<sup>0</sup> sama||©||ye bhagavā<sup>(43b7)</sup>n<sup>0</sup> śrāvastyāṃ viharati sma || samantaprasāde mahatā bhikṣusamghena sārddham arddhatrayodaśabhir bhikṣusatair aprameyair bodhisattvai<sup>(8)</sup>tair aprameyai}tvair mmahāsattvair anekaiś ca vaineyaśatasahasrair avalokiteśvarapramukhair bodhisattvaiḥ | anindyamānena kāyena <sup>(44a)</sup>bhagavān<sup>0</sup> ratnasimhāsane niṣaṇṇaḥ ||  
(Tibetan marginal note below line 8, with a dotted line connected to the beginning of the text) <chos kyi dung zhes bya ba'i mdo>



rgya gar skad du | ā rya<sup>1</sup> ma ñdzu shrī<sup>2</sup> pa ri pr̄ tstshā<sup>3</sup>  
nā ma<sup>4</sup> ma hā yā na sū tra<sup>5</sup> |

bod skad du | 'phags pa 'jam dpal gyis dris pa zhes bya  
ba theg pa chen po'i mdo |

<sup>6</sup>|<sub>(1b2)</sub>sangs rgyas dang byang chub sems dpa' thams cad la  
phyag 'tshal lo |

§1 'di skad bdag gis<sup>7</sup> thos pa<sup>8</sup> dus gcig na | bcom ldan  
'das mnyan du yod pa'i<sup>9</sup> kun nas mdzes pa'i khang pa na |  
dge slong <sub>(3)</sub>brgya phrag phyed<sup>10</sup> dang bcu gsum gyi dge  
slong gi<sup>11</sup> dge 'dun chen po dang | dpag tu med pa'i byang  
chub sems dpa' sems dpa' chen po dang | 'dul ba<sup>12</sup> brgya<sup>13</sup>  
stong mang po dang | spyen ras gzigs dbang po la <sub>(4)</sub>sogs  
pa<sup>14</sup> byang chub sems dpa' sems dpa' chen po<sup>15</sup> rnams  
dang<sup>16</sup> thabs cig<sup>17</sup> tu bzhugs te | bcom ldan 'das rin po che'i  
seng ge'i khri la sku mi g.yo bar bzhugs pa dang | (F 260b3-7; Go 17a9-

b2; L 120b5-8; Q 1b1-8; S 142b2-5)

- 
- 1 ā rya DLQS : a rya F  
2 ma ñdzu shrī DLS : ma ñdzu shī Q : man dzu shri F  
3 pa ri pr̄ tstshā D : pa ri pra tstshi Q : pi ra pr̄d tsa F : pa ri pr̄d tsha L  
: pa ri pr̄d tshā S  
4 nā ma DLS : na ma FQ  
5 ma hā yā na sū tra DLQS : ma hā ya na su tra F  
6 -- FQ : bam po gcig go adds D : bam po dang po adds S : bam po adds  
L  
7 gis DLQS : gi F  
8 thos pa DLQS : thos pa'i F  
9 mnyan du yod pa'i DLQS : mnyan yod pa'i F  
10 phyed DLQS : phye F  
11 dge slong gi DLQS : om. F  
12 'dul ba DLQS : 'dul F  
13 brgya DFQS : brgyad L  
14 la sogs pa DLQ : la stsogs pa F : la sogs pa dang S  
15 sems dpa' chen po DFQ : chen po LS  
16 dang DLQS : om. F  
17 thabs cig D : thabs gcig FLQS



佛說妙吉祥菩薩所問大乘法螺經

§1 (C1 516b29-c2) 如是我聞，一時佛在舍衛國普遍殿內，坐寶師子之座，與大苾芻眾萬二千五百人俱，復有菩薩摩訶薩，及百千緣熟所度之眾。

**\*The dharma conch<sup>a</sup> /The Inquiry of Mañjuśrī**

§1 Thus have I heard. At one time the Blessed One stayed at the Samanta hall<sup>b</sup> at Śrāvastī, together with a great assembly of one thousand two hundred and fifty monks, innumerable Bodhisattvas, the great beings, many hun-

<sup>a</sup> \**Dharmaśaṅkha*/*Mañjuśrīpariṣcchāsūtra*. The Skt title is identified by the Tibetan marginal note below line 8, which marks the beginning of the text with a dotted line: *chos kyi dung zhes bya ba'i mdo*; see also §§3,4,19 for *dharmaśaṅkha*. The other 19 sūtras in this manuscript collection have Tibetan marginal notes written at the end leaf of each sūtra. Only this sūtra has the note written at the beginning and marked with a dotted line. This indicates that the Tibetan marginal notes with same scribal style were written after the rest of sūtra 20 (after leaf no.44b) was lost. All the other Tibetan marginal notes are very close to the Sanskrit colophons. In this case, the Tibetan title on the marginal note is not proof, but a hint as to the original title. It shows the title \**Dharmaśaṅkhasūtra* was known to the Tibetans, not only '(Ārya)*mañjuśrīpariṣcchāsūtra*' as in the Tibetan translations, which I also give here for easier recognition as known in academic works (e.g. Skilling 1992).

C<sup>1</sup> combines both "*Mañjuśrīpariṣcchā*" and "*Dharmaśaṅkha*"; C<sup>2</sup>: 'the *Mahāyāna sūtra* on the hundred(fold) meritorious marks' (\**Śaṭapuṇyalakṣaṇa*) (this is synonymous to *mahāpuruṣalakṣaṇa*, cf. PBSS<sup>c</sup> (H) 329); C<sup>3</sup>: 'the *Mahāyāna sūtra* on the marks adorned with a hundred(fold) merits' (\**Śaṭapuṇyalakṣaṇālaṃkāra*).

There is also one Chinese sūtra that bears a similar title, 文殊師利問經, \**Mañjuśrīpariṣcchāsūtra* (MañjuPS in Abbreviation). For this sūtra, see Lamotte 1988 (Eng) 534 ff.; Bareau 1955: 19 f.; Demiéville 1931-32; Schmithausen 2000.

<sup>b</sup> C<sup>1</sup>: 普遍殿 "the Hall (called) 'universal'"; thus similar to *saṃanta-prāsāda*; Tib: *kun nas mdzes pa'i khang* (\**saṃanta-prāsādika*, LC).

§2<sup>α</sup> atha khalu mañjuśrīr bodhisattvo mahāsattvo<sup>1</sup> buddhānubhāvenotthāyāsanād ekāṃsam<sup>2</sup> uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam etad avocat.

§3<sup>β</sup> kiṃ bhagavan katipramāṇaṃ mahāpuṇyaṃ yena mahāpuṇyenānekakoṭīniyutaśatasahasravaineyābhiprāyaparipūraṇas tathāgatasya dharmaśāṅkho bhavati.

<sup>a</sup> BhGVS(V) 165,7-9: atha khalu mañjuśrīr dharmarājaputro buddhānubhāvenotthāyāsanād ekāṃsam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam etad avocat |

<sup>1</sup> <mahāsattvo> *em.* [sems dpa' chen po T; 摩訶薩 C<sup>1</sup>] : *om.* Ms.

<sup>2</sup> ekā<ṃ>śam *em.* : ekāsam Ms.

<sup>α</sup> atha khalu mañjuśrīr bodhisattvo buddhānubhāvenotthāyāsanād ekāsam uttarāsaṅgaṃ kṛtvā dakṣiṇaṃ jānuma<sup>(44a2)</sup>ṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam etad avocat<sup>0</sup> |

<sup>β</sup> kiṃ bhagavan<sup>0</sup> katipramāṇaṃ mahāpuṇyaṃ yena mahā<sup>(44a3)</sup>puṇyenānekakoṭīniyutaśa ©tasahasravaineyābhiprāyaparipūraṇa ©s tathāgatasya dharmmasaṅkho bhavati ||

dreds of thousands of trainee Bodhisattvas<sup>a</sup> with Avalokiteśvara as the foremost.<sup>b</sup> Being calm within his body<sup>c</sup> the Blessed One sat on a jeweled lion seat.

§2 de nas byang chub sems <sup>(5)</sup>dpa' sems dpa' chen po 'jam dpa<sup>1</sup> sangs rgyas kyi mthus stan las langs te | bla gos phrag pa gcig<sup>2</sup> tu byas nas<sup>3</sup> pus mo<sup>4</sup> g.yas pa'i lha nga sa la<sup>5</sup> btsugs te | bcom ldan 'das ga la ba de <sup>(2a)</sup>logs su thal mo sbyar nas | bcom ldan 'das la 'di skad ces gsol to | (F 260b7-261a1; Go

17b2-3; L 120b8-121a2; Q 1b8-2a2; S 142b6-7)

§2 <sup>(516c3-4)</sup>爾時妙吉祥菩薩摩訶薩，承佛威神，即從座起，偏袒右肩，右膝著地，合掌頂禮，而白佛言。

§2 Then the bodhisattva Mañjuśrī, the great being, arose from the seat through the might of the Buddha, put his outer robe over one shoulder, set his right knee to the ground, made obeisance with folded hands to the Lord, and said this to him —

§3 bcom ldan 'das bsod nams chen po gang gis 'dul ba bye ba khrag khrig brgya stong du ma'i bsam pa yongs su

<sup>1</sup> 'jam dpa<sup>1</sup> DFQS : 'jam dpa<sup>1</sup> la L

<sup>2</sup> gcig DLQS : cig F

<sup>3</sup> byas nas DFLQ : gzar ste S

<sup>4</sup> pus mo DLQS : dpus mo F

<sup>5</sup> sa la DFLQ : sa S

<sup>a</sup> T adds: *sems dpa' chen po* (*mahāsattva*).

<sup>b</sup> C<sup>1</sup> omits (likewise Go).

<sup>c</sup> C<sup>1</sup> omits (likewise Go); C<sup>2</sup>, C<sup>3</sup> read this together with the assembly: “they all surrounded him, looked upon him respectfully with their bodies and minds being calm.”

Cf. the expression SaddhP(Ts) i.294-5 (N3): *aniñjamānena kāyena sthitaḥ | aniñjyapṛāptena cittena ...*

*aniñj(y)a*, ‘calm; unmoved’, a kind of *dhyāna*, see AKBh(P) IV.46ab ff.; also AKBh(VP)<sup>E</sup>, ii.727-28, fn. 195 for *aniñjya*.

§4<sup>α</sup> evam ukte bhagavān mañjuśriyaṃ kumārabhūtaṃ bodhisattvaṃ<sup>1</sup> mahāsattvaṃ<sup>2</sup> etad avocat. acintyaṃ idaṃ mañjuśrīḥ prajñāmayaṃ mahākaruṇāparibhāvitam mahāpuṇyaṃ yena mahāpuṇyenānekakoṭīniyutaśatasahasra<sup>3</sup>-vaine yābhiprāyaparipūraṇas tathāgatasya dharmaśaṅkho bhavati.

<sup>1</sup> bodhisatv{ā}am Ms.

<sup>2</sup> mahāsattvaṃ *em.* : mahāsattvamm Ms.

<sup>3</sup> °saha<sra>° *em.* [cf. §3] : °saha° Ms.

<sup>α</sup> (44a4) evam ukte bhagavān mañjuśriyaṃ kumārabhūtaṃ bodhisatv{ā}am mahāsattvamm etad a° vocat° | acintyaṃ idaṃ mañjuśrīḥ (5) prajñāmayaṃ mahākaruṇāparibhāvitam mahāpuṇyaṃ yena mahāpuṇyenāneka koṭīniyutaśatasahavai (6) neyābhiprāyaparipūraṇas tathāgatasya dharmmaśaṅkho bhavati ||

rdzogs par 'gyur pa de bzhin gshegs pa'i chos kyi dung<sup>1</sup> du  
 (2a2) 'gyur ba'i bsod nams chen po de ji<sup>2</sup> snyed tshad ji tsam<sup>3</sup>  
 lags | (F 261a1-2; Go 17b3-5; L 121a2-3; Q 2a2-3; S 142b7-143a1)

**§3** (516c5-7) 世尊！有大福德云何较量，如是大福有無量俱胝  
 那由他百千之數，緣熟所度之眾，意願欲滿，云何如來為彼  
 法螺。

**§3** Lord! How much in measure is the great merit  
 through which the dharma conch<sup>a</sup> of the Tathāgata fulfills  
 the intention of many hundreds of thousands of millions  
 of niyutas of trainees?

**§4** de skad ces gsol pa dang | bcom ldan 'das kyi<sup>4</sup>  
 byang chub sems dpa' sems dpa' chen po 'jam dpal la 'di  
 skad ces bka' stsal to | 'jam dpal bsod nams chen po gang  
 gis 'dul (2a3) ba bye ba khrag khrig brgya stong gi<sup>5</sup> bsam pa  
 yongs su rdzogs par byed pa de bzhin gshegs pa'i chos kyi  
 dung<sup>6</sup> du 'gyur ba'i bsod nams chen po de ni | shes rab las  
 byung ba snying rje chen pos yongs su bsgoms<sup>7</sup> pa yin te |  
 bsam gyis mi khyab po | (F 261a3-5; L 121a3-5; Q 2a3-5; S 143a1-4)

<sup>1</sup> chos kyi dung FS : chos kyi drung LQ : drung D

<sup>2</sup> ji DFQS : ci L

<sup>3</sup> tshad ji tsam DQS : ji tsam F : tshad ci tsam L

<sup>4</sup> kyi DLQS : kyi F

<sup>5</sup> gi DFLQ : gis S

<sup>6</sup> chos kyi dung FS : cho kyi drung LQ : drung D

<sup>7</sup> bsgoms *em.* : bsgos DFLQS

<sup>a</sup> See §19, this refers to the voice or the teaching of the Buddha. Cf. Catustava(TD) 120, v.55cd (III Acintyastavaḥ): *naiḥsvābhāvyamahā-nādo dharmaśaṅkhaḥ prapūritah*. C<sup>2</sup> (Appendix II, §3) mentions this the great dharma sound (大法言音): the tathāgatas taught with one sound (\**ekaghoṣa/svara*); all (different beings) benefit from it. This great dharma voice is achieved through the merits of the Tathāgatas. (如來一音隨類演說，種種無量咸蒙利益，如是所說大法言音，皆以如來福德成就。). For this, cf. Sūtra 18, §11.

**§5<sup>α</sup>** <sup>(a)</sup>yāvanto mañjuśrī jambudvīpakāḥ<sup>1</sup> sattvāḥ sarve te <sup>2</sup>daśakuśalakarmapathasamanvāgatā<sup>3</sup> bhaveyuh<sup>a)</sup>, teṣāṃ sarveṣāṃ sattvānāṃ yaḥ puṇyaskandhas tenaiva puṇyaskandhena śataguṇitena rājā bhavati jambudvīpeśvaraḥ<sup>4</sup> prabhuḥ.

<sup>a</sup> Cf. the expression in ASP(V) 203,14-16: yāvantaḥ kauśika jambūdviṇṇe sattvāḥ, te sarve daśakuśalakarmapathasamanvāgatā bhaveyuh, tat kiṃ manyase kauśika api nu te sattvās tattonidānaṃ bahu puṇyaṃ prasaveyuh?

<sup>1</sup> jambudvīpakā<ḥ> em. : sa jambudvīpakā Ms.

<sup>2</sup> °kuśala° em. : °kuśalāḥ Ms.

<sup>3</sup> °samanvāgatā em. : °{sa}samanvāgata Ms.

<sup>4</sup> °eśvara<ḥ> em. [cf. §6: jambudvīpeśvarasya; caturdvīpeśvaraḥ prabhuḥ] : °eśvara° Ms.

<sup>α</sup> yāvanto © mañjuśrīḥ sa jambudvīpakā satvāḥ sa<sub>(44a7)</sub>rve te daśakuśalāḥ karmmapatha{sa}samanvāgata bhaveyuh | teṣāṃ sarveṣāṃ satvānāṃ yaḥ puṇyaskandhaḥ tenaiva puṇyaskandhena śataguṇitena <sup>(8)</sup>rājā bhavati | jambudvīpeśvaraprabhuḥ ||1||



**§4** <sup>(516c8-12)</sup> 爾時世尊聞是語已，告妙吉祥菩薩言：妙吉祥！不可思議，行大智慧，大慈大悲，是大福德，如是大福，令一切聲聞緣覺，發大方便，精進持戒，願行成就，得最上三摩地，觀想一切緣熟所度之眾，即是如來法螺。

**§4** After this had been said, the Blessed One spoke thus to the princely<sup>a</sup> Bodhisattva Mañjuśrī, the great being — “Mañjuśrī! The great merit is inconceivable,<sup>b</sup> consisting of understanding and embued with great compassion,<sup>c</sup> through which the dharma conch of the Tathāgata fulfills the intention of many<sup>d</sup> hundreds of thousands of millions of *niyutas* of trainees.

**§5** (not completely parallel, cf. §6)

**§5** (not completely parallel, cf. §6)

<sup>a</sup> *kumārabhūtaṃ*. Tib omits.

<sup>b</sup> Go: inconceivable by all *śrāvakas* and *pratyekabuddhas*; cf. §20 below.

<sup>c</sup> Go [and C<sup>1</sup>, see below] adds more on the list to describe the *mahāpuṇya* (cf. §20 below): 1) *thabs la mkhas pa chen po* = C<sup>1</sup> 發大方便 (\**mahopāyakaūsalya*; cf. AS(H) iii.834, *thabs la mkhas pa dang* = *upāyesu bhāvanākuśalo bhavati*; RKP i.117: (...*tathāgato mahopāyakaūsalyena samamvāga*)*taḥ* = *de bzhin gshegs pa śākya thub pa de thabs mkhas pa chen po dang ldan pas*. 2) *smon lam gyis bskyed pa* = C<sup>1</sup> 願行成就 (\**prañidhānotpāda*). 3) *tshul khrims dang ting nge 'dzin(d) shin(d) tu rnam par dag pa bsgoms pa'i khyad par gis yang dag pa grub pa*, similar to C<sup>1</sup> 精進持戒...得最上三摩地, (\**śīlasamādhisuviśuddhibhāvanāviśeṣasamudāgata*).

Despite the similar expressions, C<sup>1</sup> construed it as: ... the *mahāpuṇya* is inconceivable, consisting of wisdom and embued with great compassion which enables all *śrāvakas* and *pratyekabuddhas* to practise *mahopāyakaūsalya* (thus the list of three as above).

<sup>d</sup> *aneka*, here T omits this (but §3 has: *du ma'i*).

**§6<sup>a</sup>** yāvanto<sup>1</sup> mañjuśrī<sup>2</sup> jāmbudvīpakāḥ<sup>3</sup> sattvāḥ sarve te jambudvīpeśvarasya puṇyaskandhena samanvāgatā bhavēyuh, teṣāṃ sarveṣāṃ sattvānāṃ yaḥ puṇyaskandhas<sup>4</sup> tenaiva puṇyaskandhena<sup>5</sup> śataguṇitena rājā bhavati <sup>(a</sup>ca-kravartī caturdvīpeśvaraḥ prabhuḥ saptaratnasamanvāgataḥ<sup>6</sup>. tasyemāni saptaratnāni bhavanti. tadyathā — cakratratnaṃ hastiratnaṃ<sup>7</sup> aśvaratnaṃ maṇiratnaṃ strīratnaṃ gr̥hapatiratnaṃ pariṇāyakaratnaṃ eva<sup>8</sup> saptamam. sahasraṃ cāśya putrāṇāṃ<sup>9</sup> bhavanti<sup>10</sup> sūrāṇāṃ vīrāṇāṃ varāṅgarūpiṇāṃ parasainyapramardakānāṃ.<sup>a)</sup> evaṃ mañju-

<sup>a</sup> Cf. EĀ<sup>Gil</sup>(T) 168: ... cakravartī caturamto vijetā dhārmiko dharmarājāḥ saptaratnasamanvāgataḥ; tasya mama imāny evaṃrūpāṇi sapta ratnāny abhūvaṃs, tadyathā cakratratnaṃ hastiratnaṃ aśvaratnaṃ maṇiratnaṃ strīratnaṃ gr̥hapatiratnaṃ pariṇāyakarat-

<sup>1</sup> yāvanto *em.* : yāvanta Ms.

<sup>2</sup> <mañjuśrī> *em.* [cf. §5; 'jam dpal T; 妙吉祥 C<sup>1</sup>] : *om.* Ms.

<sup>3</sup> jāmbudvīpakā<ḥ> *em.* : jambudvīpā Ms.

<sup>4</sup> °skankhas *em.* : skandhaṃ Ms.

<sup>5</sup> °ska{ndhe}ndhena Ms.

<sup>6</sup> °sam{ā}anvāgataḥ Ms.

<sup>7</sup> <hastiratnaṃ> *em.* [glang po rin po che dang T; 象寶 C<sup>1</sup>; EĀ<sup>Gil</sup>(T)] : *om.* Ms.

<sup>8</sup> eva *em.* [cf. *all parallels*] : evaṃ Ms.

<sup>9</sup> putrāṇāṃ *em.* [bu stong T; cf. EĀ<sup>Gil</sup>(T) *etc.*] : putraṃ Ms.

<sup>10</sup> bhava<n>ti *em.* : bhavati prajñānānti Ms.

<sup>a</sup> yāvanta jambudvīpakā satvāḥ sarve te jambudvīpeśvarasya puṇyaskandhena samanvāgatā bhavē<sub>(44b)</sub>yuḥ | teṣāṃ sarveṣāṃ satvānāṃ yaḥ puṇyaskandhaṃ tenaiva puṇyaska{ndhe}ndhena śataguṇitena rājā bhavati | cakravarttī caturdvīpeśvaraḥ prabhuḥ sa<sub>(2)</sub>ptaratnasam{ā}anvāgataḥ tasyemāni saptaratnāni bhavanti | tadyathā | cakratratnaṃ | aśvaratnaṃ | maṇiratnaṃ | strīratnaṃ | gr̥hapatiratnaṃ | pari<sub>(3)</sub>nāyakaratnaṃ evaṃ saptamaṃ || sa◎hasraṃ cāśya putraṃ bhavati prajñānānti ◎ | sūrāṇāṃ vīrāṇāṃ varāṅgarūpi<sub>(4)</sub>ṇāṃ paraśainyapramarddakānāṃ e◎vaṃ mañjuśrīr mmarddhiko manubhāvo rā◎jā bhavati cakravarttī ||2||

**§5** <sup>a</sup>Mañjuśrī! The ruler, the lord of Jambudvīpa<sup>b</sup> is a king endowed with an abundance of merits, a hundred times the amassed merits of all the Jambudvīpa beings, who would be endowed with ten wholesome actions and their paths<sup>c</sup>.

**§6** 'jam dpal 'dzam <sup>(2a4)</sup>bu'i gling gi sems can ji snyed pa de dag thams cad dge ba bcu'i las kyi lam dang ldan par gyur<sup>1</sup> la | gang sems can de dag thams cad<sup>2</sup> kyi bsod nams kyi <sup>(3)</sup>phung por gyur pa'i bsod nams kyi<sup>3</sup> phung po de brgyar bsgyur bas gling bzhi la dbang po<sup>4</sup> rin po che sna bdun<sup>5</sup> dang ldan <sup>(5)</sup>pa'i 'khor los sgyur<sup>6</sup> ba'i rgyal por 'gyur te | de'i<sup>7</sup> rin po che sna bdun<sup>8</sup> 'di lta ste | 'khor lo rin po che dang | glang po rin po che dang | rta rin po che dang | nor

<sup>1</sup> gyur DLQS : 'gyur F

<sup>2</sup> de dag thams cad DLQS : om. F

<sup>3</sup> phung por gyur pa'i bsod nams kyi DLQS : om. F

<sup>4</sup> dbang po Q : dbang ba DFLS

<sup>5</sup> sna bdun DLS : bdun FQ

<sup>6</sup> sgyur DFS : bsgyur LQ [cf. below]

<sup>7</sup> de'i DFQS : de L

<sup>8</sup> sna bdun DLS : bdun FQ

<sup>a</sup> §§5-12 cf. the concept in a Pāli non-canonical text, Tuṇḍilovāda(H) 182-184: *pāṇātipātā paṭivirato hoti, pubbavidehānaṃ rājāno hoti mahiddhiko mahānubhāvo hoti. dutiyam pi bhikkhave sīlaṃ rakkhitabbaṃ. katamaṃ dutiyaṃ sīlaṃ rakkhitabbaṃ? adinnādānaṃ pahāya adinnādānapaṭivirato hoti, aparagoyāne manussānaṃ rājāno hoti mahiddhiko mahānubhāvo hoti. ... musāvādaṃ pahāya musāvādā veramaṇiyā paṭivirato hoti, sakalajambudīpamanussānaṃ rājāno honti cakkavattirajjasi-riṃ paṭilabhati mahiddhiko mahānubhāvo hoti. ... (p.184) jātārūparajatapaṭiggahaṇaṃ pahāya jātārūparajatapaṭiggahaṇā paṭivirato hoti, parānimittavasavattīnaṃ devānaṃ rājāno honti mahiddhiko mahānubhāvo hoti.*

<sup>b</sup> T and C do not have the comparison to the lord of Jambudvīpa, but directly to the Cakravartin (in §6).

<sup>c</sup> For the translation of *karmapatha*, see Kragh 2006: 185, fn.258, which further mentions the reference Aymoré 1995: 33-34.

śrīr<sup>1</sup> maharddhiko<sup>2</sup> mahānubhāvo<sup>3</sup> rājā bhavati cakravartī.

nam eva saptamaṃ; pūrṇaṃ ca me 'bhūt sahasraṃ putrāṇāṃ śūrāṇāṃ vīrāṇāṃ varāṅgarūpiṇāṃ parasainyapramardakānāṃ |  
Cf. also Divy(V) 467,12-15: ... cakravartī caturaṅgair vijetā dhārmi-  
ko dharmarājaḥ saptaratnasamanvāgataḥ| tasyemāny evaṃrūpāṇi  
saptaratnāni bhavanti, tadyathā — cakraratnaṃ hastiratnaṃ aśva-  
ratnaṃ maṇiratnaṃ strīratnaṃ grhapatiratnaṃ pariṇāyakarata-  
naṃ eva saptamaṃ | pūrṇaṃ cāsyā bhaviṣyati sahasraṃ putrāṇāṃ  
śūrāṇāṃ vīrāṇāṃ varāṅgarūpiṇāṃ parasainyapramardakānāṃ |  
Also cf. Saṅghabh i.49, 6-12; LV(H) 476,16-21; ŚāyV 65,3-8; ViKN(T)  
476,3-5; MV iii.107.

Cf. Pāli DN ii.16,13-20: rājā hoti cakkavatti dhammiko ... sattarata-  
nasamannāgato. tass' imāni satta ratanāni bhavanti, seyyathī-  
daṃ — cakkaratanaṃ hatthiratanāṃ assaratanaṃ maṇiratanāṃ  
itthiratanāṃ gahapatiratanāṃ pariṇāyakaratanāṃ eva sattamaṃ.  
paro sahasaṃ kho paṇ'assa puttā bhavanti sūrā vīraṅgarūpā pa-  
rasenappamaddanā. likewise MN.ii.134,18-24.

<sup>1</sup> [voc. -īh, see BHSG §10.40; cf. also XV. Maṇjuśrīnirdeśasūtra, §4]

<sup>2</sup> ma<ha>rddhiko *em.* [rdzu 'phrul che T; Divy(V) *etc.*] : mmarddhiko Ms.

<sup>3</sup> ma<hā>nubhāvo *em.* [mthu che pa T; Divy(V) *etc.*] : manubhāvo Ms.

bu rin po che dang | bud med rin po che dang<sup>1</sup> | khyim  
 bdag rin po che dang | blon po rin po che dang 'di <sup>(6)</sup>bdun  
 'byung ngo | de la bu stong<sup>2</sup> dpa' ba | rtul phod pa | yan lag  
 mchog gi gzugs dang ldan pa | pha rol gyi sde rab tu 'joms<sup>3</sup>  
 pa rnams yod de | 'jam dpal de ltar 'khor los sgyur<sup>4</sup> ba'i  
 rgyal po de rdzu 'phrul che zhing mthu che<sup>5</sup> ba yin no | <sup>(F)</sup>

261a5-b2; Go 17b8-18a2; L 121a5-b1; Q 2a5-b1; S 143a4-b1)

**§6** <sup>(516c13-19)</sup> 佛告：妙吉祥菩薩！所有南閻浮提一切眾生，持十善法所獲福德，如是校量於彼福德積成百倍，是即一金輪王福德，而彼輪王統四大洲七寶具足，所謂輪寶象寶馬寶摩尼寶玉女寶主<sup>α</sup>藏寶主兵寶，復有千子勇猛威德色相端嚴，能破他軍，妙吉祥！彼金輪王有如是大力。

**§6** Mañjuśrī! The ruler, the lord of the Four Terrestrial Worlds, the Wheel-turning Monarch endowed with seven treasures, possesses an abundance of merits, a hundred times the amassed merits of all the Jambudvīpa beings, who would be endowed with the abundance of merits of the lord of Jambudvīpa.<sup>a</sup> Now these seven kinds of jewels are as follows: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the women treasure, the steward treasure, the viceroy treasure as the

<sup>1</sup> bud med rin po che dang DFQS : blon po rin po che dang | bud med rin po che dang L [i.e. blon po rin po che is put before bud med ...]

<sup>2</sup> stong DLQS : stobs F

<sup>3</sup> 'joms DQS : 'jom FL

<sup>4</sup> sgyur DFLS : bsgyur Q [cf. above]

<sup>5</sup> zhing mthu che DFQS : om. L

<sup>α</sup> 主 FKrSY : om. M

<sup>a</sup> T and C read this as in §5: "... of all the Jambudvīpa beings, who would be endowed with the abundance of merits of ten wholesome actions and their paths."

§7<sup>α</sup> yāvanto mañjuśrīś cāturdvīpakāyāṃ<sup>1</sup> lokadhātau<sup>2</sup> sattvāḥ sarve te cakravartipuṇyaskandhena samanvāgatā bhavēyuh, teṣāṃ sarveṣāṃ sattvānāṃ yaḥ <sup>(3)</sup>puṇyaskandhas tenaiva puṇyaskandhena<sup>3)</sup> sahasraguṇitena śakro bhavati devānāṃ indraḥ. evaṃ maharddhiko<sup>4</sup> mahānubhāvo devānāṃ indraḥ.

<sup>1</sup> cātu<r>dvīpakāyāṃ *em.* [cf. §8] : cāturdvīpakāyāṃ Ms. [cf. BHSG §6.11 ff. f. modifier with m. noun]

<sup>2</sup> °dhātau *em.* : °dhātau Ms.

<sup>3</sup> <puṇyaskandhas tenaiva> puṇyaskandhena *em.* [cf. §5, §6] : puṇyaskandhena Ms.

<sup>4</sup> ma<ha>rddhiko *em.* [cf. §6; rdzu 'phrul che T] : marddhiko Ms.

<sup>α</sup> yāva<sub>(44b5)</sub>nto mañjuśrīś cāturdvīpakāyāṃ © lokadhātau satvāḥ sarve te cakra©varttipuṇyaskandhena samanvāgatā <sub>(6)</sub>bhavēyuh | teṣāṃ sarveṣāṃ satvā©nāṃ yaḥ puṇyaskandhena sahasraguṇi©tena śakro bhavati devānāṃ i<sub>(7)</sub>ndraḥ || evaṃ marddhiko mahānubhāvo devānāṃ indraḥ ||3||

seventh.<sup>a</sup> He has a thousand<sup>b</sup> sons who are brave, heroic and destroy the armies of opponents. Mañjuśrī, the Wheel-turning Monarch has such great prosperity and great might.

**§7** 'jam<sub>(2b)</sub> dpal gling bzhi pa'i 'jig rten gyi kham s ky i  
sems can ji snyed pa<sup>1</sup> de dag thams cad 'khor los sgyur<sup>2</sup>  
pa'i bsod nams ky i phung po dang ldan par 'gyur<sup>3</sup> la | gang  
sems can de dag thams cad ky i<sup>4</sup> bsod nams ky i phung por  
gyur pa'i bsod nams ky i phung po de brgyar bsgyur bas  
brgya byin lha'i dbang por<sub>(2)</sub> 'gyur te | de ltar lha'i dbang po  
ni rdzu 'phrul che zhing mthu che'o | (F 261b2-4; Go 18a2-3; L 121b1-3; Q 2b1-2; S

143b1-3)

**§7** <sub>(516c20-23)</sub> 復次妙吉祥菩薩，四大洲界所有一切眾生，如是一一眾生，各等一金輪王福德，於彼眾生所有福德，如是校量乃至千倍，是即一帝釋天主福德，如是帝釋，有大威神福德之力。

**§7** Mañjuśrī! Śakra, the lord of gods, has an abundance of merits, a thousand times<sup>c</sup> the amassed merits of all the

<sup>1</sup> ji snyed pa DLQS : ji snyed yod pa F

<sup>2</sup> sgyur DFS : bsgyur LQ

<sup>3</sup> 'gyur DFQS : gyur L

<sup>4</sup> thams cad ky i DFQS : thams cad kyang bsod nams che zhing mthu chen por gyur pa'i L

<sup>a</sup> For the seven treasures and a detailed account of them, see Pāli *Mahāsudassanasutta* DN.ii.169 ff.

Cf. AKBh(P) III v.95-96 about four types of *cakravartins*. Those who possess a wheel of gold (*suvarṇacakravartin*) reign over four continents (*caturdvīpa*), those possessing a silver wheel (*rūpyacakravartin*) rule over three continents, then a copper wheel (*tāmracakravartin*) over two continents, the last have an iron wheel (*ayaścakravartin*) and rule over one continent.

<sup>b</sup> Pāli DN on the facing page: *parosahasraṃ, paraḥsahasraṃ* Skt, 'more than a thousand (sons)'.

<sup>c</sup> T except Go: a hundred times. C<sup>1</sup>C<sup>3</sup>Go agree with Ms; C<sup>2</sup>: a hundred thousand times (百千倍).

**§8<sup>α</sup>** yāvanto mañjuśrīś cāturdvīpikāyām lokadhātau sat-  
tvāḥ sarve te śakrasya puṇyaskandhena samanvāgatā bha-  
veyuḥ, teṣāṃ sarveṣāṃ sattvānām<sup>1</sup> yaḥ puṇyaskandhas  
tenaiva puṇyaskandhena śatasahasra ...

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<sup>1</sup> sattvānām *em.* [*cf.* §§6,7] : {satvā⟨rva⟩} sarvasattvānām Ms.

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<sup>α</sup> yāvanto mañjuśrīś cāturdvīpikāyām lokadhātau satvāḥ sarve te  
(<sub>44b8</sub>)śakrasya puṇyaskandhena samanvāgatā bhaveyuḥ || teṣāṃ sar-  
veṣāṃ {satvā⟨rva⟩} sarvasattvānām yaḥ puṇyaskandhas tenaiva  
puṇyaskandhena śatasahasra (*here ends the collection, the rest is lost*)



beings in the world system of the Four Terrestrial Worlds, who would be endowed with the abundance of merits of the Wheel-turning Monarch. The lord of gods has such great prosperity and great might.

**§8** 'jam dpal gling bzhi pa'i 'jig rten gyi kham s ky i sems can ji snyed pa de dag thams cad brgya byin gyi<sup>1</sup> bsod nams ky i<sup>2</sup> phung po dang ldan par 'gyur<sup>3</sup> la | gang sems can de dag thams cad ky i bsod nams ky i phung por<sup>(2b3)</sup> gyur pa'i bsod nams ky i phung po de brgya stong du bsgyur bas 'dod pa'i<sup>4</sup> kham s su bstan pas<sup>5</sup> go bar byed pa 'dod pa'i kham s ky i dbang po bdud du 'gyur<sup>6</sup> te | de ltar 'dod pa'i kham s ky i dbang po bdud ni rdzu 'phrul<sup>7</sup> che zhing mthu che'o | (F 261b4-7; L 121b3-5; Q 2b2-4; S 143b3-5)

**§8** <sup>(516c24-517a5)</sup>復次妙吉祥菩薩，四大洲界所有一切眾生，如是一一眾生，各等一帝釋福德<sup>α</sup>，於彼眾生所有福德，如是校量百千倍數，是即一大力那羅延天福德，如是那羅延天，有大威神福德力故。

復次妙吉祥菩薩，四大洲界所有一切眾生，如是一一眾生，各等一大力那羅延天福德，於彼眾生所有福德，如是校量無數百千倍，是即一欲界他化自在天魔王福德，如是魔王宿種善根，生彼欲天有大威力，而能調伏諸天人故。

**§8** [Mañjuśrī! The Evil One, the sovereign of the sen-

<sup>1</sup> gyi DFLS : gyis Q

<sup>2</sup> bsod nams ky i DFQS : om. L

<sup>3</sup> 'gyur DQ : gyur FLS

<sup>4</sup> 'dod pa'i em. [cf. §7] : gang 'dod pa'i DFLQS

<sup>5</sup> bstan pas DLQS : stan pas F

<sup>6</sup> 'gyur DFLQ : gyur S

<sup>7</sup> rdzu 'phrul DLQS : rdzu 'phrul gyi F

<sup>α</sup> 德 FKrSY : 復 M



sual realm<sup>a</sup>, who understands the teachings,<sup>b</sup> possesses]<sup>c</sup> an abundance of merits, a hundred thousand times<sup>d</sup> the amassed merits of all the beings in the world system of the Four Terrestrial Worlds, who would be endowed with the abundance of merits of Śakra. [The Evil One, the sovereign of the sensual realm has such great supernatural power and great might.]<sup>c</sup>

[The translation below is based on the Tibetan DFLQS sources.]

<sup>a</sup> *māra kāmādhātviśvara* ('dod pa'i kham kyī dbang po bdud); see Kottkamp 1992: 204, fn.2; DPPN s.v. *māra*; Guruge 1988.

C<sup>1</sup> adds: (in) the heaven of *Paranirmitavaśavartin*.

Between *Śakra* and *kāmādhātviśvara*, C<sup>1</sup> adds the comparison of *nārāyaṇa* (那羅延天, cf. BCSD).

<sup>b</sup> parallel to C<sup>3</sup>: 教受護持

<sup>c</sup> Part of Ms is lost. This is based on the Tibetan sources.

<sup>d</sup> T except Go and C<sup>3</sup>: a hundred times. C<sup>1</sup>C<sup>2</sup>Go agree with Ms.

**§9** 'jam dpal gling bzhi<sup>1</sup> pa'i 'jig rten gyi khams <sup>(2b4)</sup>na  
sems can ji snyed pa de dag thams cad bdud kyi bsod nams  
kyi phung po dang ldan par gyur<sup>2</sup> la | gang sems can de  
dag thams cad kyi bsod nams kyi<sup>3</sup> phung por gyur pa'i  
bsod nams kyi phung po de<sup>4</sup> brgya stong du bsgyur bas |  
'jig rten<sup>5</sup> gyi khams stong byams pas khyab pa <sup>(s)</sup>stong gi<sup>6</sup>  
bdag po tshangs par 'gyur ro | (F 261b7-262a1; L 121b5-7; Q2b4-6; S 143b5-7)

**§9** ---

**§9** <sup>a</sup>Maṇjuśrī! The Brahmā,<sup>b</sup> the Lord of a thousand,  
who pervades a thousand world systems<sup>c</sup> with loving  
kindness, possesses an abundance of merits, a hundred  
thousand times the amassed merits of all the beings in the  
world system of the Four Terrestrial Worlds, who would  
be endowed with the abundance of merits of the Evil One  
(Māra).

**§10** 'jam dpal stong gi<sup>7</sup> 'jig rten gyi khams na<sup>8</sup> sems can  
ji snyed pa de dag thams cad stong gi bdag po tshangs pa'i

<sup>1</sup> gling bzhi DFLQ : gling chen po bzhi S

<sup>2</sup> gyur DLQS : 'gyur F

<sup>3</sup> bsod nams kyi DLQS : om. F

<sup>4</sup> kyi phung po de DFQS : om. L

<sup>5</sup> 'jig rten em. : gang 'jig rten DFLQS

<sup>6</sup> gi DFLQ : gis S

<sup>7</sup> gi DLQ : gis S : gyi F

<sup>8</sup> na DLQS : om. F

<sup>a</sup> C<sup>1</sup> does not have this passage.

Cf. DBh(R) 72: *tadyathāpi nāma bho jinaṣṭra sāsahariko mahābrahmā  
sāhasralokadhātum maitryā spharitvā prabhayāvabhāsayati | evam eva  
bho jinaṣṭra bodhisatvo 'syām acalāyām bodhisatvabhūmau sthito yā-  
vad daśabuddhakṣetraśatasahasraparamānuraḥsamān lokadhātūn  
mahatā maitryavabhāsenā spharitvā satvānām kleśaparidāhān anupūr-  
veṇa praśamayaty āśrayāṁś ca prahlādayati |*

<sup>b</sup> C<sup>2</sup>: "The Brahmā of the first dhyāna."

<sup>c</sup> C<sup>3</sup>: "a thousand small world systems" (*sahasī cūḷanikā lokadhātu*, AN i.228)

bsod nams kyi phung po<sup>1</sup> dang ldan par gyur<sup>2</sup> la | gang  
sems can de dag thams cad kyi<sup>3</sup> bsod nams kyi phung po<sup>4</sup>  
gyur pa'i bsod nams kyi phung <sup>(2b6)</sup>po de brgya stong du  
bsgyur bas | stong gnyis<sup>5</sup> kyi 'jig rten gyi kham byams pas  
khyab pa stong gnyis kyi<sup>6</sup> bdag po tshangs par 'gyur ro | <sub>(f)</sub>

262a1-3; L 121b7-122a1; Q 2b6-8; S 143b7-144a2)

**§10** <sup>(517a6-10)</sup>復次妙吉祥菩薩，四大洲界所有一切眾生，如是  
一一眾生，各等一魔王福德，於彼眾生所有福德，如是校量  
無數<sup>a</sup>百千倍，是即一二千世界梵天福德，而彼梵天於二千  
世界行慈悲化故。

**§10** <sup>a</sup>Mañjuśrī! The Brahmā, Lord of the twofold thou-  
sand, who pervades a 1,000<sup>2</sup> (= million) world systems<sup>b</sup>  
with loving kindness, possesses an abundance of merits, a  
hundred thousand<sup>c</sup> times the amassed merits of all the  
beings in a thousand world system, who would be endow-  
ed with the abundance of merits of the Brahmā, the lord  
of a thousand (world systems).

**§11** 'jam dpal stong gnyis kyi 'jig rten gyi kham na sems

<sup>1</sup> kyi phung po Go [cf. §9] : om. DFLQS

<sup>2</sup> gyur DLQS : 'gyur F

<sup>3</sup> kyi DFQS : om. L

<sup>4</sup> kyi phung po Go [cf. §9] : su DFLQS

<sup>5</sup> stong gnyis em. [cf. §7] : gang stong gnyis DFLQS

<sup>6</sup> kyi DLQS : pa F

<sup>a</sup> 數 FKrSY : 量 M

<sup>a</sup> In this paragraph C<sup>1</sup> compares the amount of merits between the  
Brahmā of the two thousand world systems and Māra.

<sup>b</sup> For the various opinions about the *trisāhasra*, see Kloetzli 1983,  
chapter 3: *sāhasra*-cosmology.

C<sup>3</sup>: “The Brahmā, lord of the medium world systems (made up) of a  
thousand [of a thousand small world systems], the second *dhyāna*”.  
Cf. AN.i.228: *yāvatānanda*, *sahassī cūlanikā lokadhātu tāva sahassadhā*  
*loko. ayam vuccatānanda, dvisahassī majjhimikā lokadhātu*.

<sup>c</sup> C<sup>1</sup>: “several (\**aneka*) hundred thousand”.

can ji snyed pa<sup>1</sup> de dag thams cad stong gnyis kyi bdag po tshangs pa'i<sup>(7)</sup> bsod nams kyi phung po dang ldan par gyur la | gang sems can de dag thams cad kyi bsod nams kyi phung por<sup>2</sup> gyur ba'i bsod nams kyi phung po de brgya stong du bsgyur bas | stong gsum<sup>3</sup> gyi stong chen po'i 'jig rten gyi khams byams pas khyab pa tshang pa stong gsum gyi stong<sup>(3a)</sup> chen po'i 'jig rten gyi bdag po dbang phyug chen po'i mchog tu 'gyur ro | (F 262a3-6; L 122a1-4; Q 2b8-3a2; S 144a2-4)

**§11** <sup>(517a11-16)</sup> 復次妙吉祥菩薩，於二千世界所有眾生，如是一一眾生，各等一二千世界梵天福德，於彼所有福德，如是校量無數百千倍，是即一三<sup>a</sup>千大千世界主，大自在天及梵天福德，彼大自在天及梵王，於三千大千世界行慈悲化故。

**§11** Mañjuśrī! The Brahmā, the supreme great Mighty<sup>a</sup> Lord of the threefold thousand great thousand world system, who pervades the threefold thousand great thousand world system with loving kindness, has an abundance of merits, a hundred thousand<sup>b</sup> times the amassed merits of all the beings in the twofold thousand world system, who would be endowed with the abundance of merits of the Brahmā, the lord of twofold thousand.

**§12** 'jam dpal tshangs pa<sup>4</sup> dbang phyug chen po mchog<sup>5</sup> la ltos<sup>6</sup> | nam bskal pa 'jig pa na bskal pa'i chu 'byung ba

<sup>1</sup> ji snyed pa DFQS : ji snyed ji snyed pa L

<sup>2</sup> bsod nams kyi phung por DLQS : om. F

<sup>3</sup> stong gsum F : gang stong gsum DLQS

<sup>4</sup> tshangs pa DFQS : om. L

<sup>5</sup> mchog DFQS : om. L

<sup>6</sup> ltos DFLS : bltos Q

<sup>a</sup> 三 FKrMS : 二 Y

<sup>a</sup> C<sup>3</sup> adds: "at the fourth *dhyāna*".

<sup>b</sup> C<sup>1</sup>: "several (*\*aneka*) hundred thousand".

de'i tshe | phyis bar gyi bskal pa gcig<sup>1</sup> tu char 'bab<sup>2</sup> cing  
 chu'i thigs<sup>3</sup> pa <sub>(3a2)</sub>'byung ba des stong gsum gyi stong chen  
 po'i 'jig rten gyi khams chus gang bar byed de | tshangs  
 pa'i 'jig rten gyi bar du chus gang bar 'gyur ba'i chu'i thigs  
 pa de dag thams cad kyang tshangs pa dbang phyug<sup>4</sup> chen  
 po'i<sup>5</sup> mchog des shes so | de ltar ye shes chen po dang ldan  
 zhing<sup>6</sup> | rdzu <sub>(3)</sub>'phrul che zhing<sup>7</sup> mthu che ba yin te | dge  
 ba'i rtsa ba chung<sup>8</sup> ngus ni dbang phyug chen por mi 'gyur  
 ro | (F 262a6-b1; L 122a4-6; Q 3a2-5; S 144a4-7)

**§12** <sub>(517a17-22)</sub> 佛告妙吉祥菩薩：汝應見此劫壞之時，大火所燒經一中劫<sup>a</sup>，爾時大自在天及梵天王降澍大雨，其水遍滿三千大千世界上至梵天，而此大水即是大自在天及梵王威力所作，如是大自在天及彼梵王，種大善根得生彼天，具智慧有大威力。

**§12** Concerning the Brahmā, the supreme great Mighty: during the devolution of world-age (*kalpa*)<sup>a</sup> at the time when the water<sup>b</sup> of the world-age comes into existence.

<sup>1</sup> gcig DLQS : cig F

<sup>2</sup> 'bab DLQS : bab F

<sup>3</sup> thigs DLQ : thigs FS

<sup>4</sup> dbang phyug DLQS : dbang phyugs F

<sup>5</sup> chen po'i DFLQ : chen po S

<sup>6</sup> zhing DLQS : pa'i F

<sup>7</sup> zhing DQ : om. FLS

<sup>8</sup> chung DS : chu FLQ

<sup>a</sup> 中劫 FKrSY : 劫中 M

<sup>a</sup> Cf. AkṣNS i.102; ii.399-400: *chags pa'i bskal pa dang, 'jig pa'i bskal pa dang* (vivartakalpam samvartakalpam). For the definition and the length of *samvartakalpa*, see AKBh(P) 178,4-179,9 (Chap.III, v.90ab).

<sup>b</sup> C<sup>1</sup>: "The fire burns lasting for one intermediate kalpa (*antarakalpa*)", [according to FKrSY, but M: "for one kalpa"]. C<sup>2</sup> and C<sup>3</sup> also mention "fire burns" rather than "water". Go does not mention anything before the destruction by water, just *sreg pa'i bskal pa 'byung ba de'i tshe*.

For the three kinds of devolutions, their length and scale, see

One intermediate *kalpa* (*antarakalpa*) later, the water fills the threefold thousand great thousand world systems because the rains pour and the water accumulates. The Brahmā, the supreme great Mighty One knows<sup>a</sup> all the accumulation of the water which fills up to the Brahmā's world<sup>b</sup>. He has such great wisdom, great supernatural power and great might. The great Mighty One does not come into existence at the condition of little wholesome roots.

§13 'jam dpal stong gsum gyi stong chen po'i 'jig rten gyi khams na sems can ji snyed pa de dag thams cad stong gsum gyi stong chen po'i 'jig rten gyi<sup>1</sup> bdag po tshangs pa chen po'i bsod nams kyi phung po<sup>(3a4)</sup> dang ldan par gyur<sup>2</sup> la gang sems can de dag thams cad kyi bsod nams kyi phung por gyur pa'i bsod nams kyi phung po de bye ba khrag khrig brgya stong du mar bsgyur bas<sup>3</sup> mthu chen po<sup>4</sup> thob pa'i rang sangs rgyas su 'gyur ro | (F 262b1-4; L 122a6-8; Q 3a5-6; S

144a7-b2)

<sup>1</sup> 'jig rten gyi S : om. DFLQ

<sup>2</sup> gyur DLQS : 'gyur F

<sup>3</sup> bsgyur bas DLQS : gyur pas F

<sup>4</sup> chen po DLQS : chen F

AKBh(P) 189 (Chap.III, v.100ab) ff.: by fire (*tejaḥsaṃvartanī*) which destroys up to the first *dhyāna*; by water (*apsaṃvartanī*) which destroys up to the second *dhyāna*; by wind (*vāyusaṃvartanī*) which destroys up to the third *dhyāna*.

See also MVibh 690b ff.; PŚŚ 858c ff.

<sup>a</sup> Cf. the expression in *bZang po'i dpal* (*Phal chen*), Q 761(17), vol.25, yi, 254b2-3: *dbang phyug chen po'i ye shes rnam 'phrul ltos | rgya mtsho'i sprin kyis char rnam rab bkye ba | skad cig gcig gis thams cad bgrad ba byed | thigs dag'i zer kyang ma lus de | shes na |* cf. also DafangkuangFHJ<sup>C1</sup> 440a28-29 (賢首菩薩品):

摩醯首羅智自在 大海龍王降雨時  
悉能分別數其滄 於一念中皆明了

<sup>b</sup> i.e. the first *dhyāna*.



**§13** <sup>(517a23-27)</sup> 復次妙吉祥菩薩，所有三千大千世界一切眾生，如是一一眾生，各等一三千大千世界大自在天及梵王福德，於彼眾生所有福德，如是按量無數百千俱胝倍，是即一大精進緣覺福德。

**§13** Mañjuśrī! A pratyekabuddha<sup>a</sup> who obtains great might has an abundance of merits, many hundreds of thousands of millions of billions<sup>b</sup> of times the amassed merits of all the beings in the threefold thousand great thousand world systems, who would be endowed with the abundance of merits of the great Brahmā, the lord of the threefold thousand great thousand world system.

**§14** 'jam dpal stong gsum gyi stong chen po'i 'jig rten gyi khams lta re <sup>(s)</sup>shig zhog ste | 'jam dpal sangs rgyas kyi yul gyi mtha' phyogs bcu'i 'jig rten gyi khams na sems can ji snyed pa de dag thams cad rang sangs rgyas mthu chen po thob pa'i bsod nams dang ldan par gyur<sup>1</sup> la | gang sems can de dag thams cad kyi bsod nams kyi<sup>2</sup> phung <sup>(3a6)</sup>por gyur pa'i bsod nams kyi phung po de bye ba khrag khrig brgya stong du mar bsgyur bas byang chub sems dpa'<sup>3</sup> srid pa'i tha mar gyur pa gcig<sup>4</sup> tu 'gyur ro<sup>5</sup> | <sup>(F 262b4-7; L 122a8-b3; Q 3a7-b1; S 144b2-5)</sup>

**§14** <sup>(517a27-b5)</sup> 妙吉祥，勿謂三千大千世界一切眾生皆如大梵王福德，等彼緣覺而以為多，假使十方佛刹一切眾生所有福德，等一精進緣覺猶未為多，復次妙吉祥菩薩，於彼十方佛刹，一切眾生所有福德，如是一一眾生，各等緣覺福德，於

<sup>1</sup> gyur FLQ : 'gyur DS

<sup>2</sup> bsod nams kyi DLQS : om. F

<sup>3</sup> dpa' DLQS : dpa'i F

<sup>4</sup> gcig DLQS : ci F

<sup>5</sup> 'gyur ro DLQS : 'gyur F

<sup>a</sup> Go adds the comparison of *śrāvaka* (*nyan thos*) between *brahmā* and *pratyekabuddha*.

<sup>b</sup> *anekakoṭīniyutaśatasahasra*.

彼眾生所有福德，如是按量無數百千俱胝那由他倍，是即一初發心菩薩福德。

**§14** Mañjuśrī! Leave aside any threefold thousand great thousand world system. Mañjuśrī! A Bodhisattva in his last existence<sup>a</sup> has an abundance of merits, many hundreds of thousands of millions of billions of times the amassed merits of all those beings in the foreign countries<sup>b</sup> of the Buddhas' worlds of ten directions (*daśadigloka-dhātu*), who would be endowed with the abundance of merits of a *pratyekabuddha* who obtains great might.

**§15** 'jam dpal nam mkha'i<sup>1</sup> khams kyi mtha' phyogs bcu'i 'jig rten gyi khams na sems can sgo nga las skyes pa dang | mngal<sup>(7)</sup> nas<sup>2</sup> skyes pa dang | drod gsher las skyes pa dang | rdzus te<sup>3</sup> skyes pa dang | gzugs yod pa dang | gzugs med pa dang | <sup>(4)</sup> 'du shes yod pa dang | 'du shes med pa dang<sup>4</sup> | 'du shes med 'du shes med min<sup>5</sup> gyi sems can ji snyed pa<sup>6</sup> de dag thams cad byang<sup>(3b)</sup> chub sems dpa' srid pa'i tha mar gyur pa'i bsod nams kyi phung po dang ldan par gyur la | gang sems can de dag thams cad kyi<sup>7</sup> bsod nams kyi phung por gyur pa'i bsod nams kyi phung po de bye ba khrag khrig brgya stong du mar bsgyur pas de bzhin gshegs pa'i

<sup>1</sup> nam mkha'i FLQ : nama mkha' DS

<sup>2</sup> mngal nas FQ : mngal las DLS

<sup>3</sup> rdzus te DLQS : rdzus ste F

<sup>4</sup> 'du shes yod pa dang | 'du shes med pa dang DLQS : om. F

<sup>5</sup> 'du shes med min DLQS : 'du shes med min ma yin F

<sup>6</sup> ji snyed pa DFQS : ji snyed L

<sup>7</sup> thams cad kyi DFLQ : thams cad S

<sup>a</sup> *caramabhavika bodhisattva*, *srid pa tha ma pa*, cf. MVy 7003. For its concept in the commentaries, see AKBh(P) 75,5 (II, v.45ab) 176,3 (III, v.85a), NyA(C) 280, fn.25.

C<sup>1</sup> reads: *prathamacittotpādika bodhisattva* (初發心菩薩).

<sup>b</sup> Cf. JN s.v. *yul gyi mtha'*, *deśāntaram*.

sku la spu'i khung bu gcig<sup>1</sup> tu 'gyur ro | de bzhin du<sup>2</sup> de  
 (3b2) bzhin gshegs pa'i sku la spu'i khung bu brgya stong  
 phrag dgu bcu rtsa<sup>3</sup> dgu<sup>4</sup> re re nas 'grub par 'gyur ste<sup>5</sup> | (F

262b7-263a3; L 122b3-7; Q 3b1-4; S 144b5-145a2)

**§15** (S17b5-16) 妙吉祥，勿謂無數百千俱胝那由他倍一切眾生福德，等一初發心菩薩福德而以為多，假使十方盡虛空界所有卵生胎生濕生化生，有色無色，有想無想，非有想非無想，如是一切眾生所有福德，無數百千俱胝那由他倍，等一初發心菩薩亦未為多，復次妙吉祥菩薩，如是盡虛空界一切眾生，各等初發心菩薩福德，如是按量無數百千俱胝那由他倍，是即如來一毛孔量福德。諸佛如來身中毛孔<sup>a</sup>，各各復有九十九千細妙毛孔，

**§15** Mañjuśrī! One hair pore of the body of the Tathāgata has an abundance of merits, many hundreds of thousands of millions of billions of times the amassed merits of all the beings in the worlds of ten directions encompassing all space, who are born from eggs, from a womb, from sweat and born spontaneously, who have form, or are formless, have consciousness or without consciousness, have neither perception nor non-perception,<sup>a</sup> who were to be endowed with the abundance of merits of the Bodhisattva in his last existence<sup>b</sup>. In the same manner each one of the ninety-nine hundred thousand hairpores<sup>c</sup> on the

<sup>1</sup> gcig DLQS : cig F

<sup>2</sup> de bzhin du DLQS : om. F

<sup>3</sup> [normally go]

<sup>4</sup> dgu DLQS : rgu F

<sup>5</sup> ste F : te DLQS

<sup>a</sup> 毛孔 FKrSY : 毛孔量福德諸佛如來身中毛孔 M

<sup>a</sup> Cf. Vajra(V) 75,26-28: *aṇḍajā vā jarāyujā vā saṃsvedajā vā aupapādukā vā rūpiṇo vā arūpiṇo vā saṃjñīno vā asaṃjñīno vā naivasamjñīno nā-samjñīno vā*; cf. also SaddhP(W) 293,8-10.

<sup>b</sup> C<sup>1</sup> reads: *prathamacittotpādika bodhisattva*.

<sup>c</sup> *romakūpa*. C<sup>1</sup>C<sup>3</sup>: ninety-nine thousand. C<sup>2</sup>: 9,900,000,000 = ninety-

## Tathāgata's body is accomplished.<sup>a</sup>

nine multiplies 1 *koṭi* (according to FMSY which is more comprehensible to me. I am not sure about the number “九千九億” in Kr as suggested by Taishō).

Cf. AkṣNS ii.167: ... *yāvat sarvasattvānāṃ cātītānāṃ ca pratyutpannānāṃ cānāgatānāṃ ca sarvaśaikṣāśaikṣānāṃ ca śrāvakānāṃ pratyekabuddhānāṃ puṇyaṃ tāvatā puṇyena śataguṇitena tathāgatakāyasyaiko romakūpo niṣpadyeta*; ...

BBh(D) 264,6-8: *tatra samāsataḥ sarvasattveṣu puṇyasadrśena puṇyaskandhena tathāgatasyaikaiko romakūpo nirvartate | yāvat sarvaromakūpapraviṣṭaḥ puṇyaskandhaḥ | iyatā puṇyaskandhenaikaikaṃ anuvyañjanagatiṃ nirvartate |*

DahuayangNJ 853a27-29: each of eighty-four thousand hair-pores of a Tathāgata is endowed with a *narayāṇa*'s power.

- <sup>a</sup> From §15 to §19, cf. AkṣNS ii.167-168 (*vīrya*). The stratum of AkṣNS can be summarised: merits of Tathāgata's pores (cf. §15) × a hundred ⇒ *sarvavyaṅjana* (without mentioning the number, cf. §16, §17) × a thousand ⇒ *dvātriṃśanmahāpuruṣalakṣaṇa* (cf. §18) × a hundred thousand ⇒ *tathāgatakāyasyoṣṇīśa* (not mentioned in this *Dharmaśāṅkhasūtra*) × a thousand billions or more ⇒ *dharmaśāṅkha* (cf. §19).

Cf. also PārSa(S) 370, vv.17-21 (from *romakūpa* to *uṣṇīśa*, without *dharmaśāṅkha*):

*yaḥ puṇyarāśir jagatāṃ samagras  
tāvatpramāṇair daśabhir jinasya |  
nirvṛttim āgacchati romakūpa  
ekaika ekaikasujātaromā || 17 ||  
śatena bhūyo guṇitena tena  
puṇyena romāspadasaṃśritena |  
bhavaty anuvyañjanam evam eva  
śeṣāṇi tasya prabhavanti kāye || 18 ||  
tāvadguṇād eva ca puṇyarāśes  
tasmād anuvyañjanasaṃpraviṣṭāt |  
pratyekaśas tasya jinatvaśaṃsi  
nirvartate lakṣaṇacitrakarma || 19 ||  
sallakṣaṇotpattinimittabhūtāt  
sahasrasaṃkhyāguṇitāc ca puṇyāt |  
nirvartate tasya manojñavarṇā  
saṃpūrṇacandrasphuṭakāntir ūrṇā || 20 ||  
ūrṇābhinirvṛttikaram ca puṇyaṃ*

**§16** 'jam dpal gang spu'i khung bu thams cad du gtogs pa'i bsod nams kyi phung por gyur pa'i bsod nams kyi phung po de bye ba khrag khrig brgya stong du mar bsgyur bas de bzhin gshegs pa'i sku la <sup>(3)</sup>dpe byad<sup>1</sup> bzang po gcig<sup>2</sup> tu 'gyur ro | de bzhin du<sup>3</sup> de bzhin gshegs pa'i sku la dpe byad<sup>4</sup> bzang po<sup>5</sup> brgyad cu<sup>6</sup> re re nas 'grub par 'gyur ste | (F 263a3-5; L 122b7-8; Q 3b4-6; S 145a2-3)

**§16** <sup>(517b16-19)</sup> 妙吉祥，如是佛身一切毛孔所有福德，而以较量無數百千俱胝那由他倍，是即如來身分之中一種好福德，如是佛身八十種好，各各具足如前福德<sup>a</sup>。

**§16** Mañjuśrī, the abundance of merits which is gathered out of all hairpores, multiplied by many hundreds of thousands of millions of billions, becomes one minor mark of excellence (*anuvyañjana*) on the Tathāgata's body. In the same manner, each one of the eighty minor marks of excellence on the Tathāgata's body is accomplished.<sup>a</sup>

<sup>1</sup> dpe byad DLQS : dpe byed F

<sup>2</sup> gcig DLQS : cig F

<sup>3</sup> de bzhin du DLQS : om. F

<sup>4</sup> dpe byad DLQS : dpe byed F

<sup>5</sup> bzang po DFLS : bzang pos Q

<sup>6</sup> brgyad cu DLQS : brgya bcu F

<sup>a</sup> 福德 FkrSY : om. M

*śatapramāṇair guṇitaṃ sahasraiḥ |*

*karoti tasyāṇavalokanīyaṃ*

*chattrābham uṣṇīṣaśalāmaśīrṣam || 21 ||*

<sup>a</sup> C<sup>2</sup>C<sup>3</sup> continue to list the eighty minor marks of excellence (*aśīty-anuvyañjanāni*).

For the eighty minor marks of excellence, see AVS 63f. (item no.27); MV i.226-28; LV(V) 75,7-76,2; BBh(D) 260 for a summarised list.

This sūtra is unique in only naming the overall list here (except C<sup>2</sup>C<sup>3</sup>). It focuses on and gives in detail the next list of eighty attributes on palms and soles, which is higher than the *anuvyañjana* in the hierarchy of merits.

**§17** 'jam dpal gang<sup>1</sup> dpe byad<sup>2</sup> bzang po<sup>3</sup> brgyad cur<sup>4</sup>  
 gtogs pa'i gang bsod nams kyi phung po ji snyed pa'i bsod  
 nams kyi phung po de bye ba khrag khrig<sup>(3b4)</sup> brgya stong  
 du mar bsgyur bas de bzhin gshegs pa'i phyag gam zhab  
 gcig ri mo'i<sup>5</sup> rjes<sup>6</sup> kyi mtshan<sup>7</sup> <sup>(8)</sup>du 'gyur ro | de ltar ri mo'i  
 rjes kyi mtshan brgyad cu<sup>9,8)</sup> la 'di lta ste |<sup>a</sup> (1)<sup>10</sup> gdugs dang  
 | (2) rgyal mtshan dang | (3) dpal be'u dang | (4) phreng<sup>11</sup>  
 ba dang | (5) kyo ba thang dang | (6) cod pan<sup>12</sup> dang | (7)  
<sup>(5)</sup>dbyig tog<sup>13</sup> dang | (8) bum pa dang | (9) glang po<sup>14</sup> dang |  
 (10) rta dang | (11) stag<sup>15</sup> dang | (12) chu srin dang | (13)  
 nya dang | (14) rus sbal<sup>16</sup> dang | (15) rma bya<sup>17</sup> dang | (16)  
 ka la bing ka dang | (17) shang shang te'u<sup>18</sup> dang | (18) tsā  
 sha<sup>19</sup> dang | (19) ngur pa dang | (20) ne tso dang | (21)  
 ngang pa dang | (22) thi ba dang | (23) nas dang | (24) sman

<sup>1</sup> <gang> em. [cf. §16] : om. DFLQS

<sup>2</sup> dpe byad DLQS : dpe byed F

<sup>3</sup> bzang po DFLS : bzang por Q

<sup>4</sup> brgyad cur DLS : brgya cur F : brgyad nur Q

<sup>5</sup> ri mo'i DFQS : ri mo L

<sup>6</sup> rjes DFLQ : rje S

<sup>7</sup> mtshan DLQS : tshan F

<sup>8</sup> du 'gyur ro ... brgyad cu DFQS : om. L

<sup>9</sup> brgyad cu DQS : brgya bcu F

<sup>10</sup> [numbering: editorial addition for easier reference]

<sup>11</sup> phreng DFLQ : 'phreng S

<sup>12</sup> cod pan DFLQ [冠 C<sup>1</sup>] : cod pa ṇa S

<sup>13</sup> dbyig tog em. [Go; 寶杖 C<sup>1</sup>; tog short for tog ma, 'stick'] : dbyig to DFLQS

<sup>14</sup> glang po DLQS : glang po che F

<sup>15</sup> stag DLQS [虎 C<sup>1</sup>] : rtag F

<sup>16</sup> rus sbal FS : ru sbal LQ : sa ru sbal D

<sup>17</sup> rma bya DLQS : bya F

<sup>18</sup> shang shang te'u DLQS : shang shang ti'u F

<sup>19</sup> tsā sha DLS : tsha sha FQ

<sup>a</sup> Cf. Skilling 1992, 73-74 lists 81 items, but the text states 'eighty'. The difference might lie in item (31).

chen po dang | (25) 'od ma <sup>(6)</sup>dang | (26) ba men dang | (27) klu dang | (28) ra dang | (29) khyu mchog dang | (30) ri dang | (31) bil ba dang<sup>1</sup> | (32) ri dwags<sup>2</sup> nag<sup>3</sup> po dang | (33) nor bu rin po che dang | (34) ral gri<sup>4</sup> mchog dang | (35) rdo rje dang | (36) gzhu dang | (37) mda' dang | (38) shag ti dang | (39) mdung rtse gsum pa dang | (40) gshol dang | (41) gtun <sup>(7)</sup>dang | (42) sta re<sup>5</sup> dang | (43) zhags pa dang<sup>6</sup> | (44) gru<sup>7</sup> dang | (45) mu tig gi rgyan<sup>8</sup> dang | (46) sprin dang | (47) tshangs pa dang | (48) dbang po dang | (49) yul 'khor<sup>9</sup> srung<sup>10</sup> po dang | (50) chu'i lha dang | (51) 'phags skyes po dang | (52) mig mi bzang dang | (53) nor sbyin dang | (54) drang srong chen po dang | (55) dpal dang | (56) nyi ma dang | (57) zla <sup>(4a)</sup>ba dang | (58) me dang | (59) rlung dang | (60) pad mo dang | (61) g.yung drung dang | (62) gru gsum dang | (63) dge ba'i stan<sup>11</sup> dang | (64) me long dang | (65) rnga yab dang | (66) rtswa<sup>12</sup> dur ba dang | (67) pu ro da sha dang | (68) khye'u<sup>13</sup> dang | (69) bu mo dang | (70) rnga dang | (71) dung dang | (72) mṛ tang ga<sup>14</sup> dang | (73) gdu bu dang | (74) dpung rgyan<sup>15</sup> dang | (75) rna <sup>(2)</sup>cha dang | (76) sor

<sup>1</sup> bil ba dang F [cf. shing bil ba Go; C<sup>1</sup>; cf. no.(79) below] : bil ba dang | shing dang DLQS

<sup>2</sup> ri dwags L : ri dags DFQS

<sup>3</sup> nag DFLQ : nags S

<sup>4</sup> ral gri DLQS [利劍 C<sup>1</sup>] : ral gyi F

<sup>5</sup> sta re DFLQ : sta gri S

<sup>6</sup> zhags pa dang DLQS [冑索 C<sup>1</sup>] : om. F

<sup>7</sup> gru DLQS : grung F

<sup>8</sup> rgyan DFLQ : brgyan S

<sup>9</sup> yul 'khor em. [Go, 持國 C<sup>1</sup>] : 'khor DFLQS

<sup>10</sup> srung DFL : bsrung Q : bsrungs S

<sup>11</sup> stan DFLS [座 C<sup>1</sup>] : bstan Q

<sup>12</sup> rtswa DS : rtsa LQ : brtswa F

<sup>13</sup> khye'u DLQS : khye F

<sup>14</sup> mṛ tang ga em. [cf. rdza rnga Go; 密哩誡 C<sup>1</sup>] : mri tang ga FLS : smri ga D : smrin dang | ga dang | Q

<sup>15</sup> rgyan DFQS : brgyan L

gdub<sup>1</sup> dang | (77) rna cha phyang phrul can dang | (78) me  
tog bzang po dang | (79) dpag bsam gyi shing dang | (80)  
'khor lo'i dpung gi seng ge dang<sup>2</sup> | 'di rnams<sup>3</sup> ni ri mo'i<sup>4</sup>  
rjes kyi mtshan brgyad cu<sup>5</sup> yin te | 'di dag ni de bzhin  
gshegs pa'i phyag dang zhabs kyi mthil la<sup>6</sup> <sup>(3)</sup> 'byung ngo<sup>7</sup> | <sup>(F)</sup>

263a5-b7; L 122b8-123a8; Q 3b6-4a5; S 145a4-b5)

**S17** <sup>(S17b20-c13)</sup> 復次妙吉祥菩薩，如來八十種好所有福德，而  
以校量無數百千俱胝那由他倍，是即如來手足之下相文福德  
之量，如是各各相文皆有八十種好，顯現手足之下。頌曰：

傘蓋幢吉祥	鬘鉤冠寶杖
寶瓶象馬虎	金翅摩竭魚
龜魚及孔雀	迦陵頻伽鳥
命命佐沙鳥	撈俱囉鴛鴦
鸚鵡鵝鳩麥	大藥提努牛
殺 <sup>a</sup> 羊龍牛王	寶山吉祥果
播那波鹿王	摩尼寶利劍
金剛杵弓旗	三叉犁鉞斧
擣杵箭 胃 索	虞拏與彌伽
梵天帝釋主	持國天水天
廣目多聞天	大仙吉祥日
火天月風天	蓮花萬字相
莎悉帝迦好	訥哩嚩賢座
鏡拂憍尸迦	童子童女天

<sup>1</sup> sor gdub DQS : sor dbu L : sor dub F

<sup>2</sup> 'khor lo'i dpung gi seng ge dang FLS [cf. Go, 眾中釋師子 C'] : 'khor  
lo dang | dpung gi seng ge dang | DQ

<sup>3</sup> 'di rnams DFQS : 'di rnams rnams L

<sup>4</sup> ri mo'i L : ri mo DFQS

<sup>5</sup> brgyad cu DLQS : brgya bcu F

<sup>6</sup> la FLQS : las D

<sup>7</sup> 'byung ngo LS : 'byung ngam F : byung ngo DQ

<sup>a</sup> 殺 KrMSY : 股 F



鼓螺密 <sup>a</sup> 哩識	手釧及鈴鐸
耳環與指環	軍拏羅羅多
妙花王樹王	眾中釋師子
如是等八十	一一俱名好
出現手足下	

**§17** Mañjuśrī! The abundance of merits which the eighty minor marks of excellence contain, multiplied by many hundred thousands of millions of billions, becomes a minute attribute on a palm or a sole (*\*lañchanapāṇipādātala*)<sup>a</sup> of the Tathāgata. In a similar manner there are eighty minute attributes of a palm(/sole)<sup>b</sup> as follows:<sup>c</sup> (1) a parasol (*chattra*), (2) a banner (*dhvaja*), (3) an auspicious knot (*śrīvatsa*), (4) a wreath (*mālā*), (5) a hook (*aṅkuśa*), (6) a crown (*uṣṇīṣa*), (7) a gold wand,<sup>d</sup> (8) a flask (*\*kamaṇḍalu*)<sup>e</sup>, (9) an elephant, (10) a horse,<sup>f</sup> (11) a tiger, (12) the water dragon

<sup>a</sup> 密 KrMSY : 蜜 F

<sup>a</sup> C<sup>2</sup> does not mention a palm or a sole.

<sup>b</sup> The number of attributes on the feet/palms of the Buddha is divergent in Buddhist texts. For general notes on the attributes, see Karunaratne 1976 (commented on Quagliotti 1998: 81), Skilling 1992, Skilling 1996b.

<sup>c</sup> C<sup>1</sup> is in verse for the rest of this paragraph.

<sup>d</sup> LC (*tog* — *ketana*, *ketu*, *padma*, *sphoṭaka*) and JN do not have the meaning of ‘wand’. Cf. NTED *tog ma*. C<sup>1</sup> 寶杖, ‘gold wand’, the ‘寶 (bau)’ confirms the readings of ‘*dbyig*’. Cf. BG, ‘*dbyug to*’ = ‘*dbyug pa shing*’ (see also Skilling 1992, fn.75).

<sup>e</sup> C<sup>1</sup>: ‘jeweled/precious flask’.

For a flask and its possible auspicious meaning in Indian art, see Mitterwallner 1986, 133: “... In both paintings, Avalokiteśvara is not given his old attribute, a long-stalked lotus, in his left hand, but a flask without handle, commonly called “*kamaṇḍalu*” which in the early period of Indian art characterizes *inter alia* Brahmā, Śiva and ascetic Ṛṣis. ...”

<sup>f</sup> Cf. Jain 1981, 87: ... “the Airāvata Elephant, prototype of the elephant race, and the long-eared Uccaiśravas horse, prototype and

(*makara*), (13) a fish (*matsya*), (14) a tortoise (\**kāśyapa*), (15) a peacock (*mayūra*), (16) an Indian cuckoo (*kalaviṅka*), (17) a shang shang bird (*jīvañjīva*), (18) a blue jay (*cāṣa*) bird,<sup>a</sup> (19) a (pair of) rubby geese (*cakravāka*)<sup>b</sup>, (20) a parrot (*śuka*), (21) a swan (*haṃsa*), (22) a wood-pigeon (*kopata*), (23) barley grain, (24) great herbal medicine, (25) bamboo, (26) the gayal (*gavaya*), (27) *nāga*, (28) a he-goat, (29) the chief bull, (30) a mountain, (31) *bilva* (tree/fruit),<sup>c</sup> (32) a black deer (*kālamṛga*), (33) the jewel of jewels (*maṇiratna*), (34) a precious sword, (35) a diamond (*vajra*), (36) a bow, (37) an arrow, (38) a spear (*śakti*), (39) a trident (*triśūla*), (40) a plough, (41) a pestle, (42) an ax, (43) a rope, (44) a clew, (45) a pearl ornament, (46) a cloud (*megha*), (47) Brahmā, (48) the mighty (*indra*), (49) guardian of the country (*dhṛtarāṣṭra*)<sup>d</sup>, (50) the divinity of waters (*varuṇa*)<sup>e</sup>, (51)

king of horses, are considered auspicious animals and worshipped in Hindu mythology.” For other animals (listed here) and auspicious omens, see Jain 1981, chapter 3: “Magical practices and supernatural powers (: affinity with birds and animals)” ff.

<sup>a</sup> *Cāṣa* birds are considered auspicious among the ancient Indian people (Jain 1981: 87), and are supposed to bring general wealth (Jain 1947: 272).

<sup>b</sup> Cf. Pāli Mil 401-2: ‘Cakkavākaṅgapaṇho’, a chapter extolling the qualities of the *cakravāka* bird.

<sup>c</sup> Go: *bilva* tree (*shing bil ba*); C<sup>1</sup>: \**bilva* fruit (吉祥果).

For the linguistic form of *bilva*, see Norman 1994: §54.5; for botanical *bilva*, see Syed 1990: 467f. For religious rite, cf. also Lopez 1997, 114: *Bilva* and mirror, curd, *durva*-grass, a conch with a clockwise spiral, the digestive stones of a ruminant, vermilion, and white mustard seed, in total eight, are auspicious substances, and who offers them will become fortunate and splendid.

<sup>d</sup> Cf. MVy 3381.

<sup>e</sup> Cf. MPPU v.2300: ‘... de la divinité des eaux (*udakadevatā*)’. Cf. *samudra*(*devatā*) and *nadī*(*devatā*), goddesses of seas, rivers (Jain 1981: 124); MVy 694.

Virūdhaka,<sup>a</sup> (52) Virūpākṣa,<sup>b</sup> (53) Kubera,<sup>c</sup> (54) a great sage (*maharṣi*), (55) Śrī,<sup>d</sup> (56) the sun, (57) the moon, (58) fire (*agni*), (59) the wind (*vāyu*), (60) a lotus (*padma*), (61) the Svastika emblem, (62) a triangle,<sup>e</sup> (63) an auspicious throne (*bhadrāsana*)<sup>f</sup>, (64) a mirror, (65) a fan (*tālavṛnta*), (66) *dūrvā* grass, (67) *Pauroḍāśa*, (68) a boy (*dāraka*), (69) a girl (*kanyā*), (70) a drum, (71) a conch, (72) a tabour (*mṛdaṅga*), (73) a bracelet, (74) an armlet (*keyūra*), (75) an earring (*\*kuṇḍala*), (76) rings, (77) an ear-ornament, (78) an auspicious flower, (79) a wishfulfilling tree (*kalpavṛkṣa*), (80) a lion at the centre of a wheel. These are the eighty minute attributes of soles/palms. They come into existence on the palms of the hands and soles of the feet of the Tathāgata.

**§18** 'jam dpal gang mtshan brgyad cu'i<sup>1</sup> ri mor<sup>2</sup> gtogs pa'i bsod nams kyi phung por gyur pa'i bsod nams kyi phung po de bye ba khrag khrig brgya stong du mar bsgyur bas de bzhin gshegs pa'i sku la skyes bu chen po'i mtshan gcig tu 'gyur te | de bzhin du skyes bu chen po'i (4)mtshan sum cu<sup>3</sup> rtsa gnyis re rer 'gyur ro | 'di lta ste | (1)

<sup>1</sup> brgyad cu'i DLQS : rgya bcu'i F

<sup>2</sup> ri mor DLQS : ri mom F

<sup>3</sup> sum cu DLS : sum bcu FQ

<sup>a</sup> The south (or east) guardian of the cardinal directions, cf. BHSD s.v. *mahārāja*; see also Feer 1881: 436; Kirfel 1920: 195 (Die Cāturmahārājika). For a divergent account of the cardinal direction of Virūdhaka, see Bakker 2007: 13, fn.8.

<sup>b</sup> Also one of the *Mahārāja/lokapāla*, the guardian of the west. For references see the above footnote.

<sup>c</sup> Or is called Vaiśravaṇa (C<sup>1</sup>), guardian of the north, the king of the *yakṣas* (Lamotte 2003: 2). Cf. also Tanabe 2005: 370 ff.

<sup>d</sup> Cf. Jain 1981: 124 (chap.5, 'Popular Deities').

<sup>e</sup> Go: (b)kra shis (*\*maṅgala*); C<sup>1</sup>: 訥哩囉, I am not sure about the supposed Sanskrit of C<sup>1</sup>.

<sup>f</sup> For the iconographic symbol for *bhadrāsana* on *Buddhapadāni*, see Achilles-Brettschneider 1980: 234.

dbu'i gtsug tor dang | (2) dbu skra<sup>1</sup> mthon mthing<sup>2</sup> la g.yas  
 phyogs su 'khyil pa dang | (3) dpral ba<sup>3</sup> mnyam pa dang |  
 (4) kha dog gis brgyan pa dang | (5) smin mtshams kyi  
 mdzod spu dang | (6) spyān mthon mthing<sup>4</sup> la ba'i rdzi ma  
 'dra<sup>(5)</sup> ba dang | (7) so bzhi bcu thags bzang ba dang | (8)  
 mche ba dkar ba dang | (9) 'gram pa seng ge'i 'dra ba<sup>5</sup> dang  
 | (10) lce che zhing srab pa dang | (11) ro stod seng ge 'dra  
 ba<sup>6</sup> dang<sup>7</sup> | (12) shing nya gro dha<sup>8</sup> ltar chu zheng gab pa  
 dang | (13) spu khung bu<sup>9</sup> re re nas skye ba<sup>10</sup> dang | (14)  
 pho mtshan mi snang bar nub pa<sup>(6)</sup> dang | (15) brla<sup>11</sup> gang  
 zhing zlum pa dang | (16) byin pa ri dwags<sup>12</sup> kyi rgyal po e  
 ne ya<sup>13</sup> dra<sup>14</sup> ba dang | (17) zhabs kyi<sup>15</sup> rting pa che ba dang  
 | (18) zhabs dang phyag gi mthil 'jam zhing mnyen pa  
 dang<sup>16</sup> | (19) zhabs dang phyag gi sor mo'i bar dra bas<sup>17</sup>  
 'brel ba dang | (20) zhabs dang phyag gi<sup>18</sup> sor mo ring ba  
 dang | (21) <sup>(7)</sup>zhabs kyi steng<sup>19</sup> mtho ba dang | (22) ro bro

- 
- 1 dbu skra LS : dbu'i DQ : dbu F  
 2 mthon mthing DLQS : mthon thing F  
 3 dpral ba DLQS : 'phral ba F  
 4 mthon mthing DLQS : mthon thing F  
 5 'dra ba DLQS : 'dra' ba F  
 6 'dra ba DLQS : 'dra' ba F  
 7 dang DFLS : om. Q  
 8 dha DQS : da FL  
 9 khung bu DFLS : khung Q  
 10 skye ba FLS : skyes pa DQ  
 11 brla DLQS : rla F  
 12 ri dwags L : ri dags DQS : rigs dags F  
 13 e ne ya LS : e ni ya DQ : e na ya F  
 14 'dra DLQS : 'dra' F  
 15 zhabs kyi DFQS : zhabs L  
 16 mnyen pa dang DLQS : mnyan pa la F  
 17 dra bas LS : dra bar DFQ  
 18 gi DLQS : om. F  
 19 steng DLQS : stengs F

ba'i mchog dang | (23) dpung mgo zlum pa<sup>1</sup> dang | (24) bdun mtho ba dang | (25) pags pa<sup>2</sup> srab la<sup>3</sup> gser gyi mdog<sup>4</sup> 'dra<sup>5</sup> ba dang | (26) ma btud par<sup>6</sup> phyag pus mo'i lha nga la reg pa dang | (27) zhabs rab tu gnas pa dang | (28) zhabs dang phyag gi mthil<sup>(4b)</sup> na 'khor lo'i mtshan yod pa dang | (29) tshangs pa'i dbyangs dang | 'di dag ni skyes bu chen po'i mtshan sum cu<sup>7</sup> rtsa gnyis yin te | de bzhin gshegs pa'i sku la<sup>8</sup> 'byung ngo | (F 263b7-264a8; L 123aa8-b8; Q 4a6-b4; S 145b5-146a6)

**§18** <sup>(517c14-518a5)</sup> 佛告妙吉祥菩薩，所有如是八十種好一切福德，如是按量無數百千俱胝那由他倍，是即如來身分之一大丈夫相福德，如是佛身三十二大丈夫相，一一各有如前福德，於佛身中分明出現，頌曰：

烏瑟膩沙相	螺髻髮紺青
滋潤而右旋	額廣而平正
眉間白毫光	皮膚妙柔軟
目廣青蓮葉	齒密而齊整
四十悉具足	四牙俱鋒利
白類如珂雪	腮臉并胸臆
上半如師子	舌相而廣長
身形妙圓滿	如尼拘陀樹
身毛順右旋	臍輪淨深隱
雙股俱平正	兩腩如鹿王
二足下平滿	手足俱柔軟
十指而纖長	俱有網鞵相
行步而直進	舌常得上味

<sup>1</sup> zlum pa DFLS : bzlum pa Q  
<sup>2</sup> pags pa DFL : lpags pa Q : lpag pa S  
<sup>3</sup> la DLQS : dang F  
<sup>4</sup> mdog D [MVy] : kha dog FLQS  
<sup>5</sup> 'dra DLQS : 'dra' F  
<sup>6</sup> par DFLS : pa Q  
<sup>7</sup> sum cu DLS : sum bcu FQ  
<sup>8</sup> la FLQS : las D

善相屬著身	七處皆平滿
足下而平正	常現千輻輪
如是大丈夫	三十二種相

**§18** Mañjuśrī! The abundance of merits which the eighty minute attributes contain, multiplied by many hundreds of thousands of millions of billions, becomes one mark of the Great Man (*mahāpuruṣa*) on the body of a Tathāgata (*tathāgatakāya*). In a similar manner, every single one of the thirty-two marks of the Great Man comes into existence.<sup>a</sup> They are as follows: (1) The top (of his head) with a kind of excrescence (*uṣṇīṣaśīrṣa*). (2) Dark-blue (*abhinīla*)<sup>b</sup> hair spires turning to the right (*pradakṣiṇāvartāni*).<sup>c</sup> (3) An even forehead (*samalalāṭa*). (4) Adorned with a beautiful complexion.<sup>d</sup> (5) Adorned with an excellent circle of hair between the eyebrows (*ūrṇākeśa*)<sup>e</sup>. (6) Dark-blue eyes and eye-brows like a cow's (*abhinīlanetrakopakṣmā*). (7) Forty

<sup>a</sup> For the 32 Tibetan marks, see MVy 236-267; Pāli source, see DN.iii. 142f. (*Lakkhaṇasutta*) about the marks and their explanation. MPPU I 272f. also lists the marks and their explanation. MPPU (I 279f.) mentions the differences in the *lakṣaṇas* between a Cakravartin and a Bodhisattva. Mark Allon has noted the differences, mainly in the arrangement and expressions (EĀ<sup>G</sup>(A) 145). For *lakṣaṇa* found in the Schøyen collection and some Buddhist literary references, see Dietz 2006.

As for the sequence, C<sup>2</sup> listed the 32 from the feet to the head, unlike the other recensions.

The Tibetan sources of DFLQS have only 29 items judging by the *danḍa* separation in D. Some of the items should be considered as containing two marks, like the teeth (list nos.7 and 8); MVy (nos. 242-244) and MPPU (nos.22-24) have three sub-items concerning the teeth, but the Tibetan sources here have only two.

<sup>b</sup> *Abhinīla* (*mthon mthing*) is not with hair in MVy 237 (2): *pradakṣiṇāvartakeśaḥ*, but with eyes, cf. MVy 240: *abhinīlanetra* ...

<sup>c</sup> Cf. MPPU I 276, no.13: *ekaikaromaḥ*.

<sup>d</sup> *kha dog* (\**varṇa*). This is not found in Go, C, MVy, MPPU etc.

<sup>e</sup> Cf. MVy 239 (4) and MPPU I 279, no.32.

compact (*avirala*) teeth.<sup>a</sup> (8) Bright canine teeth. (9) Cheeks like a lion's (*siṃhahanu*). (10) A large and slender tongue (*prabhūtatanujihva*).<sup>b</sup> (11) A lion-like torso (*siṃhapūrvārdhakāya*). (12) The circumference of his body is like a Nyagrodha tree (*nyagrodhaparimaṇḍala*).<sup>c</sup> (13) Every single hair grows from every single pore (*ekaikaromakūpebhya ekaikāni romāṇi jātāni*). (14) His male organ (*puṃliṅga*) is concealed. (15) His thigh is round (*vartatoru*).<sup>d</sup> (16) His shank is like [that] of the king of antelopes, Aiṇeya (*aiṇeyajāṅgha*). (17) The heel of his foot is broad (*āyatapādapārṣṇi*). (18) His palms and soles are soft and supple (*mṛduhas-tapādātala*).<sup>e</sup> (19) His fingers and toes are webbed (*\*jālāvanaddhāṅguliastapāda*). (20) His fingers and toes are long (*dīrghāṅguli*). (21) His feet have high arches (*utsaṅgapāda*).<sup>f</sup> (22) He has the finest taste (*rasarasāgratā*). (23) He has well-rounded shoulders (*susamvṛttaskandha*).<sup>g</sup> (24) He has seven convexities (*saptotsada*).<sup>h</sup> (25) He is fine-skinned and

<sup>a</sup> Cf. MPPU I 278, no. 22 *catvāriṃśaddantaḥ*; no.23 *aviraladantaḥ*.

<sup>b</sup> Cf. MVy 247(12): *ljags shin tu ring shing srab pa*.

<sup>c</sup> Cf. MPPU I 277 (20) *bṛhadṛjukāya*. For Nyagrodha tree, see Syed 1990: 389f.

<sup>d</sup> Cf. MVy 259 (24) *suvaritatoru*, *brla legs par zlum pa*; not found in MPPU.

<sup>e</sup> Cf. MVy 261 (26) *phyags dang shabs kyi mthil 'jam shing gshon sha chags pa* (*mṛdutaruṇahastapādātala*) = Go, MPPU I 274, no.6.

<sup>f</sup> Cf. Go: *zhabs long mo'i tshigs myi mngon pa dang* = MVy 260 (25), *utsaṅgapāda*.

<sup>g</sup> Cf. DN.iii.136,29 *samavattakhandho*; also iii.164,5f. for the illustration of former deeds (cause) and their result.

<sup>h</sup> The seven (MPPU I 277, no.17): two hands (*hasta*), two feet (*pāda*), two shoulders (*aṃsa*), and the neck (*grīvā*); cf. DN.iii.151,§13 about the former deeds (cause) and the result of the seven convexities, and about the list of the seven: *sattussadā honti*, *ubhosu hatthesu ussadā honti*, *ubhosu pādesu ussadā honti*, *ubhosu aṇsakūtesu ussadā honti*, *khandhe ussado hoti*.

has the colour of gold (*sūkṣmasuvarṇacchavi*).<sup>a</sup> (26) (Standing) without bending, his hands reach his knee-caps (*(sthit)ānavanatapralambabāhuta*). (27) He sets his feet down firmly (*supraṭiṣṭhitapāda*).<sup>b</sup> (28) There is a wheel mark on the palms and soles of his hands and feet (*cakrāṅkitahastapādātala*).<sup>c</sup> (29) He has a Brahmā-like voice (*brahmasvara*). These are the thirty-two marks of the Great Man. They appear on the body of a Tathāgata.

**§19** 'jam dpal skyes bu chen po'i mtshan sum cu<sup>1</sup> rtsa gnyis su gtogs pa'i<sup>2</sup> bsod nams kyi phung por<sup>3</sup> gang<sup>4</sup> gyur pa'i<sup>(4b2)</sup> bsod nams kyi phung po de grangs med par bsgyur ba dang | bsam gyis<sup>5</sup> mi khyab par<sup>6</sup> bsgyur pa dang | dpag tu med par bsgyur ba dang | brjod du med par bsgyur bas de bzhin gshegs pa'i<sup>7</sup> chos kyi dung du 'gyur ro | chos kyi dung des 'dul ba'i dbang du de bzhin gshegs pa<sup>8</sup> (3) 'jig rten

<sup>1</sup> sum cu DFLS : sum bcu Q

<sup>2</sup> gtogs pa'i DLQS : gtogs F

<sup>3</sup> phung por DFLQ : phung po S

<sup>4</sup> gang DFLQ : gang bar S

<sup>5</sup> gyis DLQS : gyi F

<sup>6</sup> mi khyab par DFLQ : khyab par S

<sup>7</sup> de bzhin gshegs pa'i DFQS : de bzhin gshegs pa L

<sup>8</sup> de bzhin gshegs pa DFLS : de bzhin gshegs pas Q

<sup>a</sup> = Mvy 252 (17); Pāli (*Lakkhaṇasutta*, DN.iii.142) lists as two items: no.11 (*suvaṇṇaṇṇo*), and no.12 (*sukhumacchavi*). The cause for no.12, see DN.iii.157-8,§25; the cause for no.11: DN.iii.159,§28. Cf. MPPU I 276, no.14: *suvaṇṇavarna*.

<sup>b</sup> Cf. DN.iii.145-146,§4 about its cause and explanation: ... *suppaṭiṭṭhitapādo hoti, samaṃ pādaṃ bhūmiyaṃ nikkhipati, samaṃ uddharati, samaṃ sabbāvantehi pādātalehi bhūmiṃ phusati* (i.e. flat feet). Cf. MPPU I 272, no.1: *supraṭiṣṭhitapādātalaḥ*.

<sup>c</sup> Cf. Mvy 264 (29) *Cakrāṅkitahastapādaḥ*; DN.iii.143 (only on soles): ... *hetthā pādātalesu cakkāni jātāni honti saḥassarāni sanemikāni sanābhikāni sabbākāraparipūrāni suvibhattantarāni*. Likewise, MPPU I 272, no.2. For the cause of this *lakṣaṇa*, DN.iii.147-8,§7.



gyi khams tshad med grangs med par<sup>1</sup> dbyangs kyis<sup>2</sup> rig  
par byed do | dbyangs kyis ji lta ba bzhin<sup>3</sup> du 'od dang skus  
kyang de bzhin no | (F 264a8-b3; L 123b8-124a3; Q 4b4-7; S 146a6-b1)

**§19** <sup>(518a6-15)</sup> 佛告妙吉祥菩薩，如是三十二大丈夫相，於此三十二相所有福德，而以校量阿僧祇不可思議不可稱量無等等不可說不可說倍數，為緣熟度眾所願圓滿福德，是故如來說因緣成熟所度之眾而為法螺。

佛告妙吉祥菩薩，所有如來妙法螺音，無量無邊阿僧祇世界一切眾生悉得普聞，妙吉祥菩薩，非唯螺音如是，如來身光亦能照曜無量無邊阿僧祇世界，令諸有情得見佛身如是是不可思議。

**§19** Mañjuśrī! The abundance of merits contained in the thirty-two marks of the Great Man, multiplied by an incalculable (*asaṃkhyeya*) number of times, by an inconceivable (*acintya*) number of times, by an immeasurable (*aprameya*) number of times, by an indescribable (*anabhilāpya*) number of times, becomes the dharma conch of the Tathāgata. By force of training with the dharma conch, with the voice, the Tathāgata makes (himself) known in the limitless incalculable world system. Just as with the voice, so with his lustre and his body.<sup>a</sup>

<sup>1</sup> tshad med grangs med par DFQS : tshad med par L

<sup>2</sup> kyis FLQS : kyī F

<sup>3</sup> bzhin FS : de bzhin DLQ

<sup>a</sup> From the pattern of §§6-7 (*maharddhiko mahānubhāvo*), §§9-11 (*trisaṣasramahāsaṣasralokadhātu*), §19 (*tathāgatasya svara*) and §24 (*lābhah*) below, see the similarity in AN.i.228,8-21: ...*ākaṅkhamāno ānanda tathāgato tisahassī mahāsaṣassīlokadhātum sarena viññāpeyya yāvatā pana ākaṅkheyyā ti*.

“*yathākathaṃ pana bhante bhagavā tisahassīmahāsaṣassīlokadhātum sarena viññāpeyya yāvatā pana ākaṅkheyyā ti?* “*idh' ānanda tathāgato tisahassīmahāsaṣassīlokadhātum obhāsenā phareyya yadā te sattā naṃ ālokaṃ sañjāneyyūṃ, atha tathāgato ghosaṃ kareyya saddam anussāveyya. evaṃ kho ānanda tathāgato tisahassīmahāsaṣassīlokadhātum sare-*

**§20** 'jam dpal de ltar shes rab chen po las<sup>1</sup> byung ba snying rje chen pos yongs su bsgoms pa<sup>2</sup> | thabs mkhas pa dang smon lam gyis<sup>(4b4)</sup> bskyed pa | tshul khrims yongs su dag pa bsgoms<sup>3</sup> pa'i khyad par las yang<sup>4</sup> dag par skyes pa<sup>5</sup> | bsod nams chen po 'di dag ni nyan thos dang rang sangs rgyas thams cad kyis bsam gyis<sup>6</sup> mi khyab po | 'jam dpal rgyu gnyis kyis de bzhin gshegs pa'i gzugs kyi sku khyad<sup>(5)</sup> par du 'phags pa yin no | rgyu gnyis gang zhe na | smon lam gyi dbang dang | 'dul ba'i<sup>7</sup> sems can rnams kyi dge ba'i rtsa ba<sup>8</sup> yongs su smin pa'i dbang ste<sup>9</sup> | 'jam dpal rgyu de gnyis kyis ni<sup>10</sup> de bzhin gshegs pa'i gzugs kyi<sup>11</sup> sku khyad par<sup>12</sup> du 'phags pa yin no | (F 264b4-8; L 124a3-6; Q 4b7-5a2; S 146b1-5)

**§20** (518a16-24) 佛告妙吉祥菩薩，大智慧大慈悲是大福德，一切聲聞緣覺善解願力行大方便，清淨持戒得最上三摩地。復次妙吉祥菩薩，佛身無為離諸相故，一切聲聞緣覺及諸菩薩不能見故，如來所化色身有二種義故，一者酬於因中度生願故，二者所度有情今緣熟故，是以如來化現色身，所現之身清淨微妙，令諸眾生親近供養得大利益。

- <sup>1</sup> las DLQS : 'di las F
- <sup>2</sup> bsgoms pa *em.* [cf. §4] : bsgos pa DFQ : bsgos pas LS
- <sup>3</sup> bsgoms DLQS : bsgos F
- <sup>4</sup> yang DLQS : yangs F
- <sup>5</sup> pa DFLQ : pas S
- <sup>6</sup> gyis DLQS : gyi F
- <sup>7</sup> 'dul ba'i DFLQ : dul ba'i S
- <sup>8</sup> dge ba'i rtsa ba LS : dge ba'i F : dge ba DQ
- <sup>9</sup> ste DQ : ngo LS : dang F
- <sup>10</sup> ni S : na DFLQ
- <sup>11</sup> gzugs kyi DLQS : *om.* F
- <sup>12</sup> par DFQS : *om.* L

*na viññāpeyya yāvatā pana ākaṅkheyyā ti.  
evaṃ vutte āyasmā ānando [āyasmantaṃ udāyiṃ] etad avoca: — lābhā  
vata me suladdhaṃ vata me yassa me satthā evaṃmahiddhiko evaṃma-  
hānubhāvo ti.*

**§20** Mañjuśrī! Thus the great abundance of merits, which consists of great wisdom (*mahāprajñā*), imbued with great compassion (*mahākaruṇā*), accumulated from skill in expedience and aspirational vows, completely pure with regard to moral disciplines and originating exclusively from practice, can not be fathomed by the *śrāvakas* and *pratyekabuddhas*. Mañjuśrī! The body of a Tathāgata is particularly outstanding for two reasons. What are the two reasons? The might of taking earnest vows, and the might of maturing the wholesome roots of the trainees. Mañjuśrī! For these two reasons the body of a Tathāgata is particularly outstanding.

**§21** 'jam dpal de bzhin <sup>(4b6)</sup>gshegs pa'i gzugs kyi sku khyad par du<sup>1</sup> 'phags pa ji<sup>2</sup> lta ba de bzhin du chos bstan pa yang khyad bar du 'phags pa yin no | 'jam dpal de bzhin gshegs pa'i chos bstan ba ji<sup>3</sup> lta ba de bzhin du 'od kyang khyad par du 'phags pa yin no | 'jam dpal ji<sup>4</sup> ltar de bzhin gshegs pa'i 'od <sup>(7)</sup>khyad par du 'phags pa de bzhin du spyod ba yang khyad par du<sup>5</sup> 'phags pa yin no | (F 264b8-265a2; L 124a6-8; Q 5a2-4; S 146b5-7)

**§21** <sup>(518a25-29)</sup> 復次妙吉祥菩薩，佛身最上故相好最上，相好最上故光明最上，光明最上故梵音最上，梵音最上故說法最上，說法最上故佛行最上<sup>α</sup>，是故<sup>β</sup>如來所現色身，令彼有情得大利益。

**§21** Mañjuśrī! Just as the physical body of the Tathāgata

<sup>1</sup> khyad par du DQS : khyad du F : khyad du L

<sup>2</sup> ji DFQS : ci L

<sup>3</sup> ji DFQS : ci L

<sup>4</sup> ji DFQS : ci L

<sup>5</sup> khyad par du DLQS : khyad du F

<sup>α</sup> 上 FKrSY : 上佛行最上 M

<sup>β</sup> 是故 FKrSY : 故 M

is particularly outstanding, so particularly outstanding is [his] dharma teaching.<sup>a</sup> Mañjuśrī! Just as the dharma teaching of the Tathāgata (is particularly outstanding), so is [his] lustre. Mañjuśrī! Just as the lustre of the Tathāgata is particularly outstanding, so [his] conduct is particularly outstanding.

**§22** 'jam dpal de bzhin gshegs pa ni skus<sup>1</sup> 'jig rten thams cad du khyab pa yin te | 'jam dpal kha dog dang | dbyibs dang | spyod pa'i bye brag gang dang gang gis sems can rnams 'dul bar 'gyur ba'i<sup>(5a)</sup> kha dog dang | dbyibs dang | spyod pa'i bye brag de dang de lta bur<sup>2</sup> de bzhin gshegs pa sems can rnams<sup>3</sup> kyis mthong ngo | 'jam dpal mtshan gyi bye brag gang dang gang gis sems can rnams 'dul bar 'gyur ba'i<sup>4</sup> mtshan gyi bye brag de dang de lta bur de bzhin<sup>(2)</sup> gshegs pa sems can rnams kyis mthong ngo | 'jam dpal chos bstan pa gang dang gang gis sems can rnams<sup>5</sup> yongs su smin par 'gyur ba'i chos bstan<sup>6</sup> pa de dang de lta bur de bzhin gshegs pa chos ston<sup>7</sup> par sems can rnams kyis shes<sup>8</sup> so |

(F 265a2-6; L 124a8-b4; Q 5a4-7; S 146b7-147a3)

**§22** <sup>(518b1-4)</sup> 復次妙吉祥菩薩，如來身中具攝一切諸相，隨諸眾生根欲性等利鈍不同，所現色身各各有異，令諸眾生各得

<sup>1</sup> skus DLQS : om. F

<sup>2</sup> bur DFLQ : bu S

<sup>3</sup> rnams DLQS : thams cad F

<sup>4</sup> 'gyur ba'i DQ : 'gyur ba FLS

<sup>5</sup> rnams DLQS : om. F

<sup>6</sup> bstan DLQS : stan F

<sup>7</sup> chos ston FLS : chos bstan DQ

<sup>8</sup> shes DLQS : om. F

<sup>a</sup> Between body (*sku*) and *dharma* teaching, Go adds *gsung sgra* ('voice') and *mtshan* ('marks'); while C<sup>1</sup> adds *mtshan* ('marks') after body (*sku*), followed by lustre ('*od*'), then voice (*gsung sgra* in Go), *dharma* teaching and conduct (*spyod pa*).

親近，樂聞妙法皆得度脫，乃至行住之時常得見佛。

**§22** Mañjuśrī! A Tathāgata encompasses the entire world with his body<sup>a</sup>. <sup>b</sup>Mañjuśrī! By whatsoever aspects of appearance, shape and conduct living beings become cultivated, by all these aspects the Tathāgata is perceived by living beings. Mañjuśrī! By whatever aspects of marks living beings become cultivated, by all these aspects of marks the Tathāgata is perceived by the living beings. Mañjuśrī! By whatever *dharma* teaching living beings mature, by that the living beings understand Tathāgata's teaching of the *dharma*.

**§23** 'jam dpal spyod pa gang <sup>(sa3)</sup>gis<sup>1</sup> sems can rnam de bzhin gshegs pa'i bstan pa la<sup>2</sup> 'jug pa dang 'dul bar 'gyur ba'i spyod pa de dang de la de bzhin gshegs pa gnas par sems can rnam<sup>3</sup> kyis mthong ngo | 'jam dpal de bzhin du de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs <sup>(4)</sup>rgyas 'jig rten du 'byung bar 'gyur ba yang<sup>4</sup> skye bo mang po la phan pa dang<sup>5</sup> | skye bo<sup>6</sup> mang po<sup>7</sup> la bde ba dang | 'jig rten la snying brtse ba dang | lha dang mi rnam dang | skye po phal po che'i don dang | phan pa dang bde

<sup>1</sup> gang gis DLQS : gang dang gang gis F

<sup>2</sup> la DQS : om. FL

<sup>3</sup> rnam DFLS : om. Q

<sup>4</sup> yang DLQS : dang F

<sup>5</sup> skye bo mang po la phan pa dang DQS : om. FL

<sup>6</sup> skye bo DLQS : skye'o F

<sup>7</sup> mang po DFQS : mang mo L

<sup>a</sup> Go: "the marks of the body" (*sku mtshan*); likewise C<sup>1</sup>.

<sup>b</sup> C<sup>1</sup>: "According to the differences of the sharp and blunt quality of the roots and the desires of living beings, [the Tathāgata] manifests his body and figure differently, in order for the living beings to be able to approach him, and to be willing to hear the wonderful dharma to become enlightened. Even when they walk and stay (deeds), they can often meet the Buddha."

ba'i phyir skye'o | (F 265a6-b1; L 124b4-6; Q 5a7-b1; S 147a3-6)

**§23** <sup>(518b5-7)</sup> 佛告妙吉祥菩薩，如來具足應供正等正覺，出現世間慈愍有情，利益安樂無量人天諸眾生故。

**§23** Mañjuśrī! In this and that conduct, by which living beings enter the teaching of the Tathāgata and become cultivated, the Tathāgata is seen as staying by living beings. Mañjuśrī! In this way the Tathāgata, the Arhat, the fully enlightened One, appears in the world, helps many beings, benefits many beings, has compassion for the world, and was born for the benefit (*artha*), the welfare (*hita*) and the happiness (*sukha*) of gods, human beings, and the great majority of beings.

**§24** de nas byang chub sems dpa' 'jam dpal stan las langs <sup>(5a5)</sup>te | bcom ldan 'das ga la ba de logs su thal mo sbyar nas bcom ldan 'das la 'di skad ces gsol to | bcom ldan 'das bdag gi<sup>1</sup> ston pa<sup>2</sup> mi mnyam pa dang mnyam pa<sup>3</sup> gang zag zla med pa | khams gsum na mgon po'i mchog sems can thams cad la phan par mdzad pa<sup>4</sup> <sup>(6)</sup>'jig rten gyi chos kyis<sup>5</sup> mi bskyod<sup>6</sup> pa | nam mkha' ltar mi gos pa | bsam gyis mi khyab pa | bsam par 'os pa | blta 'dod pa | blta na sdug pa 'di 'dra ba ni bdag gis rnyed pa<sup>7</sup> rab tu rnyed do | bde bar gshegs pa<sup>8</sup> rnyed pa<sup>9</sup> rab tu rnyed do | (F 265b1-4; L 124b6-125a1; Q 5b1-4; S 147a6-b2)

**§24** <sup>(518b8-13)</sup> 爾時妙吉祥菩薩摩訶薩從座而起，偏袒右肩右膝著地，合掌向佛頂禮世尊，而白佛言，我今快得善利，如是

<sup>1</sup> gi DFLQ : gis S  
<sup>2</sup> ston pa DLQS : ton pa F  
<sup>3</sup> mnyam pa FL : mnyam pa dang DQS  
<sup>4</sup> mdzad pa DFLQ : mdzad S  
<sup>5</sup> kyis DFQS : om. L  
<sup>6</sup> bskyod DFLQ : spyod S  
<sup>7</sup> rnyed pa DLQS : rnyed par F  
<sup>8</sup> gshegs pa DLQS : gshegs par F  
<sup>9</sup> rnyed pa DLQS : om. F

世尊三界無著最尊最勝，利益一切眾生，佛觀一切世法不動如須彌，無著如<sup>a</sup>虛空，不可思不可議，非見非不見。

**§24** Then the Bodhisattva Mañjuśrī rose from his seat, approached the Blessed One, joined his palms in respect and said this: “Blessed One! You are my peerless (*asama-sama*) teacher (*śāstr*), an unrivalled man (*apratipudgala*), superior protector of the three worlds (*\*agra traidhātunātha*), bringing bliss to all beings (*sarvasattvasukhāvahān*), unmovable by worldly things (*lokadharmair akampanīya*), unbesmirched like the sky<sup>a</sup>, inconceivable, a worthy inspiration, to be desired to be seen, pleasant to look at. I have won great good fortune, Sugata! I have won great good fortune.<sup>b</sup>

**§25** bcom ldan 'das kyis de skad ces <sup>(5a7)</sup>bka' stsal nas 'jam dpal gzhon nur gyur pa dga'o | byang chub sems dpa' sems dpa' chen po de dag dang | dge slong de dag bcom ldan 'das kyis<sup>1</sup> bshad pa la mngon par bstod do | 'phags pa 'jam dpal gyis<sup>2</sup> dris pa zhes bya ba theg pa chen po'i mdo rdzogs so<sup>3</sup> ||

**§25** <sup>(518b14-17)</sup>爾時世尊說此經已，妙吉祥菩薩摩訶薩，及諸苾芻并諸菩薩摩訶薩，一切天人阿蘇囉嚩<sup>β</sup>達哩嚩等，聞佛所說，皆大歡喜，信受奉行。

<sup>1</sup> kyis DLQS : kyī F

<sup>2</sup> gyis DLQS : gyī F

<sup>3</sup> so DS : s.ho FLQ

<sup>α</sup> 如 FKrSY : 於 M

<sup>β</sup> 嚩 FKrSY : 嚩 M

<sup>a</sup> Cf. UV 17.12ab: *pr̥thivīsadr̥śo na lipyate t̥āyī kīlavād aprakampayaḥ* | *Samādh(S)* 169, v.22d (cf. p.167): *na lipyate kham iva sa lokadharmāi*

<sup>b</sup> Cf. AN.i.228,19-21: *evaṃ vutte āyasmā ānando [āyasmantaṃ udāyimi] etad avoca: — lābhā vata me suladdham vata me yassa me satthā evaṃ-mahiddhiko evaṃmahānubhāvo ti*. Also cf. §19, footnote.

**§25** Thus said the Blessed One. The princely Mañjuśrī was transported with joy. Those bodhisattvas, the great beings, and the monks were pleased with what the Blessed One said.

The noble sūtra called “Mañjuśrīpariṣcchā” is complete.



## Appendix I

### C<sup>2</sup> (Taishō vol.16, no.661)

#### 大乘<sup>1</sup>百福相經

#### 大唐<sup>2</sup>天竺三藏<sup>3</sup>地婆訶羅譯<sup>4</sup>

**§1** (328c14-17) 如是我聞，一時佛在舍衛國普妙宮中，坐寶莊嚴師子之座，與大比丘僧千二百五十人俱，菩薩摩訶薩無央數眾，恭敬圍繞，瞻仰尊顏，身心不動。

**§2** (328c17-19) 爾時文殊師利菩薩，於大眾中承佛威神，從座而起，偏袒右肩，右膝著地，合掌向佛，而作是言：

**§3** (328c19-24) 世尊，一切眾生根性差別欲樂不同，如來一音隨類演說，種種無量咸蒙利益，如是所說大法言音，皆以如來福德成就，何等名為如來福德？所言福德其量云何？惟願為我解說其義，饒益無數百千眾生。

**§4** (328c25-28) 爾時世尊告文殊師利菩薩言，善男子，汝已超過聲聞及辟支佛，能以大慧大悲請問如來如是之義，諦聽諦聽善思念之，吾當為汝分別解說。

**§5** ---

**§6** (328c28-329a6) 文殊師利，假使閻浮提一切眾生，行十善道所有福德總為一聚，如是積數滿百千倍，成一轉輪聖王福德之量，文殊師利，轉輪聖王成就七寶具足千子，何謂七寶？一者金輪寶，二者象寶，三者馬寶，四者珠寶，五者女寶，六者主藏寶，七者主兵寶，千子皆悉端正勇健能伏怨敵，如是名為轉輪聖王所有福德。

<sup>1</sup> 大乘 FKrSY：佛說大乘 M

<sup>2</sup> 大唐 Kr：唐中 FMSY

<sup>3</sup> 三藏 KrMY：三藏法師 FS

<sup>4</sup> 譯 Kr：奉勅譯 FMSY

**§7** (329a6-8) 文殊師利假使四天下一切眾生，皆悉成就轉輪聖王所有福德，如是積數滿百千倍，成一帝釋福德之量。

**§8** (329a8-11) 文殊師利，假使四天下一切眾生，皆悉成就帝釋所有福德，如是積數滿百千倍，成一第六他化自在天王福德之量。

**§9** (329a11-13) 文殊師利，假使四天下一切眾生，皆悉成就魔王福德，如是積數滿百千倍，成一小千世界主初禪梵王福德之量。

**§10** (329a13-16) 文殊師利，假使小千世界一切眾生，皆悉成就初禪梵王所有福德，如是積數滿百千倍，成一中千世界主二禪梵王福德之量。

**§11** (329a16-19) 文殊師利，假使中千世界一切眾生，皆悉成就二禪梵王所有福德，如是積數滿百千倍，成一千大千世界主第四禪梵王摩醯<sup>1</sup>首羅福德之量。

**§12** (329a20-24) 文殊師利，摩醯<sup>2</sup>首羅，有大福德，有大智慧，有大威神，非少善根而得成就，何以故？如劫燒已，將更成立，於第四禪，降澍<sup>3</sup>大雨，經五中劫<sup>4</sup>，其水積滿三千大千，上至梵世，一一雨滂<sup>5</sup>，摩醯<sup>6</sup>首羅悉能知之。

**§13** (329a24-27) 文殊師利，假使三千大千世界一切眾生，皆悉成就摩醯<sup>7</sup>首羅所有福德，如是積數滿百千倍，成一獨出辟支福德之量。

**§14** (329a27-b1) 文殊師利，且置如是三千世界，假使十方諸佛國土一切眾生，皆悉成就辟支所有福德，如是積數乃至無量無邊億百千倍，成一最後身菩薩福德之量。

<sup>1</sup> 摩醯 Kr：魔醯 FMSY

<sup>2</sup> 摩醯 Kr：魔醯 FMSY

<sup>3</sup> 澍 Kr：注 FMSY

<sup>4</sup> 中劫 KrMSY：十劫 F

<sup>5</sup> 滂 Kr：滴 FMSY

<sup>6</sup> 摩醯 Kr：魔醯 FMSY

<sup>7</sup> 摩醯 Kr：魔醯 FMSY

**§15** <sup>(329b2-8)</sup> 文殊師利，如是最後身菩薩及十方盡虛空界一切眾生，卵生胎生濕生化生，有色無色，有想無想非有想非無想，如是等眾生，皆悉成就最後身菩薩所有福德，如是積數乃至無量無邊億百千倍，成如來身一毛孔中福德之量，文殊師利，當知如來身諸毛孔，其數正有九千<sup>1</sup>九億，一一皆具無量福德。

**§16** <sup>(329b8-c23)</sup> 如上所說，文殊師利，諸佛如來一一毛孔所有福德，乃至積數無量無邊億百千倍，以是福德成如來身一隨好福。

文殊師利，如是佛身所有隨好，略說其數有八十種：一者肉髻高顯無能見頂。二者鼻高修直孔不外現<sup>2</sup>。三者眉如初月又紺青色。四者耳輪埵<sup>3</sup>成。五者身堅如那羅延。六者骨節相連如鉤鎖。七者行時去地四寸印文成就。八者身迴如象王。九者甲如赤銅薄而光澤。十者膝骨圓好。十一者身常鮮潔。十二者膚體柔軟。十三者身體端直。十四者手指纖長。十五者指文嚴麗。十六者筋脈潛隱。十七者身色潤好。十八者踝不露現。十九者身不透迤<sup>4</sup>。二十者身相圓滿。二十一者識清淨。二十二者威儀備足。二十三住處安隱無能動搖。二十四者威振一切。二十五者眾生樂見。二十六者面不狹長。二十七者容色不撓。二十八者面相殊廣。二十九者脣色如頻婆果。三十者音聲深遠。三十一者臍深圓好。三十二者臍分右旋。三十三者手足圓滿。三十四者手足從心所作。三十五者手足文明徹。三十六者手足文不斷。三十七者手足光有五彩。三十八者眾生見皆喜悅。三十九者面如滿月。四十者先意與語。四十一者毛孔出無上香。四十二者足下平滿。四十三者威容如師子王。四十四者進止如象王。四十五者行步如鵝王。四十六者首如摩陀那。四十七者身極端正。

<sup>1</sup> 千 Kr : 十 FMSY

<sup>2</sup> 現 FrKS : 見 MY

<sup>3</sup> 埵 KrMY : 𡵓 FS

<sup>4</sup> 透迤 KrMY : 萎偃 S : 萎陀 F

四十八者一切聲相具足。四十九者牙利鮮白。五十者舌色如赤銅。五十一者舌薄而長。五十二者諸根清淨。五十三者身色光潔。五十四者手足潤澤。五十五者手足有德相。五十六者面門相具。五十七者手足掌如紅蓮。五十八者腹不現。五十九者臍不出。六十者腰細稱形。六十一者身毛上靡。六十二者身持重。六十三者臆前有室利婆瑳像。六十四者身相洪大。六十五者手足柔軟。六十六者圓光一尋。六十七者常光照身。六十八者等視眾生。六十九者不輕眾生。七十者應眾生音聲不增不減。七十一者說法不著。七十二者一音普遍同眾生語。七十三者說法有因緣。七十四者一切眾生無能盡觀。七十五者行順於右。七十六者無瞋狀。七十七者髮長好。七十八者髮不亂。七十九者髮右旋。八十者髮青紺。

**§17** (329c24-330b1) 文殊師利，如上所說，名為如來隨好福德積數滿足無量無邊億百千倍，成如來身隨相一文福德之量如是，隨相復有八十。一者梵王像二者帝釋像。三者提頭賴吒像。四者毘樓勒叉像。五者毘樓博叉像。六者毘沙門像。七者水天像。八者日天像。九者月天像。十者火天像。十一者風天像。十二者龍王像。十三者仙人像。十四者童男像。十五者童女像。十六者賢聖<sup>1</sup>座像。十七者寶幢像。十八者牛王像。十九者功德天女像。二十者山王像。二十一者摩竭大魚像。二十二者金翅鳥王像。二十三者彪王像。二十四者馬王像。二十五者孔雀王像。二十六者共命鳥像。二十七者迦陵頻伽像。二十八者翡翠像。二十九者鸚鵡像。三十者蹉俱羅鳥像。三十一者鵝王像。三十二者鳩鴿像。三十三者象王像。三十四者宮殿像。三十五者摩尼珠像。三十六者瓔珞像。三十七者大海像。三十八者蓮華像。三十九者難陀跋多像。四十者浴池像。四十一者靈茅像。四十二者薩底迦像。四十三者華鬘像。四十四者寶冠像。四十五者尸利婆瑳像。四十六者傘蓋像。四十七者江河像。四十八者雲天像。四十九者寶劍像。五十者長鉤像。五十一者頻婆果樹像。五十二

<sup>1</sup> 賢聖 Kr : 賢 FMSY

者指環像。五十三者耳璫像。五十四者金剛杵像。五十五者戈戟像。五十六者矛稍像。五十七者長刀像。五十八者鬪輪像。五十九者弓矢像。六十者鉞斧像。六十一者絹索像。六十二者耒耜像。六十三者藥草像。六十四者乳牛像。六十五者野牛像。六十六者殺羊像。六十七者白拂像。六十八者天鼓像。六十九者金椎像。七十者商佉像。七十一者寶鏡像。七十二者大龜像。七十三者𨔵<sup>1</sup>刀像。七十四者華瓶像。七十五者粉米像。七十六者華樹像。七十七者果樹像。七十八者鴈王像。七十九者輪中師子像。八十者鹿王像。

**S18** (330b2-22) 文殊師利，如上所說，名為如來隨相福德，積數滿足無量無邊億百千倍，合成如來身之一相，如來身相有三十二：一者足下安平。二者手足千輻輪網。三者手足指纖長。四者手足柔軟如兜羅綿。五者足跟滿好。六者手足指網縵。七者足趺<sup>2</sup>高平與跟相稱。八者踰<sup>3</sup>傭長如伊尼鹿王。九者平身端立垂手過膝。十者陰藏不現。十一者身縱廣等如尼拘陀樹。十二者一毛孔有一毛生。十三者身毛上靡青色柔軟而右旋。十四者身色微妙勝閻浮金。十五者身光一丈。十六者皮薄細滑不受塵垢。十七者兩肩圓好。十八者身廣端正。十九者臆如師子王。二十者兩腋下滿。二十一者牙白而大。二十二者四十齒。二十三齒白齊密而根深。二十四者七處滿足。二十五者方頰如師子王。二十六者味中得上味。咽中二處津液流出。二十七者舌軟薄能覆面至髮際。二十八者梵音深遠如迦陵伽。二十九者眼如優鉢羅華。三十者眼睫如牛王。三十一者眉間白毫色如珂雪。三十二者頂肉骨成。

**S19** (330b23-c1) 文殊師利，如是所說，名為如來三十二相，所有福德積數滿足，無量無邊阿僧祇不可度量，不可思議，不可說倍，合成如來大法言音，文殊師利，如是諸佛大法言音，

<sup>1</sup> 𨔵 FKrS: 𨔵 MY

<sup>2</sup> 趺 KrMSY: 跣 F

<sup>3</sup> 踰 KrMSY: 踰 F

能被無量無邊阿僧祇世界，一切眾生意樂差別，隨其類解說法教化，文殊師利，諸佛如來所有言音，具足如是無量功德，普遍世界利益眾生亦復如是。

**§20** (330c1-6) 文殊師利，如上所說福德之量不可思議，不與聲聞辟支佛共，何以故？如是福德，從施戒修大悲大慧方便力等諸功德生，是故不與聲聞辟支佛共。文殊師利，有二種法生如來身，何等為二？一者勝願力，二者方便力，以此二法生如來身。

**§21** (330c6-7) 乃至音聲相好說法所行，皆從二因而得成就。

**§22** (330c7-10) 文殊師利，如來為欲憐愍利益安樂諸眾生故出現於世，而諸眾生若干種性欲樂不同，隨其差別，現種種相，說法教化，示其所行，得入佛法。

**§23** ---

**§24** (330c11-14) 爾時文殊師利菩薩，聞佛所說諸功德已，白佛言，世尊，我於今者得大善利，能知如來為無等等，為無上上，為諸眾生作大依止，清淨無染猶如虛空，我今得值甚為希有。

**§25** (330c14-16) 佛說是經已，文殊師利菩薩等，并諸比丘，合掌信受，歡喜奉行。

## Appendix II

C<sup>3</sup> (Taishō vol.16 no.662)大乘<sup>1</sup>百福莊嚴相經大唐天竺三藏地婆訶羅再譯<sup>2</sup>

**§1** <sup>(330c23-27)</sup> 如是我聞，一時婆伽婆在舍衛大城普妙宮殿，為欲化導無量眾生，坐寶莊嚴師子之座，與大比丘等千二百五十人俱，菩薩摩訶薩無央數眾，皆共恭敬周匝圍繞，瞻仰世尊身心不動。

**§2** <sup>(330c27-29)</sup> 時彼眾中有大菩薩，名文殊師利，承佛威神，從座而起，偏袒右肩，右膝著地，合掌向佛，而作是言。

**§3** <sup>(330c29-331a2)</sup> 世尊，我聞如來有大福聚，大福聚者其量云何？惟<sup>3</sup>願世尊為我解說，利益無量百千眾生，令其意樂咸得滿足。

**§4** <sup>(331a3-6)</sup> 爾時世尊告文殊師利言：善男子，汝已超過一切聲聞及辟支佛，能以智慧大悲之心，為諸眾生請問如來如是之義，諦聽諦聽，善思念之，吾當為汝分別解說。

**§5** ---

**§6** <sup>(331a7-14)</sup> 文殊師利，如一閻浮提所有眾生十善福聚，如是福聚校計籌量，數滿百倍，成一轉輪聖王王四天下，自在福聚七寶成就千子具足。何謂七寶？一者金輪寶，二者白象寶，三者紺馬寶，四者神珠寶，五者玉女寶，六者主藏寶，七者主兵寶，彼之千子各各威猛端正勇健能破怨敵，文殊師利，如是名為轉輪聖王所有福聚。

<sup>1</sup> 大乘 KrFSY：佛說大乘 M

<sup>2</sup> 大唐天竺三藏地婆訶羅再譯 Kr：大唐三藏地婆訶羅等奉詔譯 FS：唐中天竺三藏法師地婆訶羅等奉詔再譯 MY

<sup>3</sup> 惟 Kr：唯 FMSY

**§7** (331a15-17) 文殊師利，如是轉輪聖王及四天下，一切眾生所有福聚，如是福聚，按計籌量復滿百倍，成一忉利天王帝釋福聚。

**§8** (331a18-20) 文殊師利，如是忉利天王及四下一切眾生所有福聚，如是福聚，按計籌量復滿百倍，成一欲界最第六天教受<sup>1</sup>護持魔王福聚。

**§9** (331a21-24) 文殊師利，如是第六自在天魔及四下一切眾生所有福聚，如是福聚，按計籌量滿百千倍，成一慈心照察小千世界初禪梵王所有福聚。

**§10** (331a25-28) 文殊師利，如是慈心照察小千世界初禪梵王及彼世界一切眾生所有福聚，如是福聚按計籌量復百千倍，成一中千世界二禪梵王所有福聚。

**§11** (331a29-b3) 文殊師利，如是中千世界二禪梵王，及彼世界一切眾生所有福聚，如是福聚按計籌量復百千倍，成一大千世界慈心照察第四禪內摩醯首羅所有福聚。

**§12** (331b4-11) 文殊師利，是大千主摩醯首羅，非少善根之所成就，何以故？摩醯首羅有大智慧大威神故，如器世間災火焚已，將更成立，於第四禪天降大雨，經五中劫不斷不絕，其水遍彼大千界<sup>2</sup>，上至梵世，無缺無減，如是雨滂<sup>3</sup>彼大千主摩醯首羅悉能得知，文殊師利，如是摩醯首羅所有福聚，如是福聚名為梵福。

**§13** (331b12-15) 文殊師利，如是三千大千世界主摩醯首羅，及彼世界一切眾生所有福聚，如是福聚按計籌量，無量無邊億百千倍，成一獨出大辟支佛所有福聚。

**§14** (331b16-19) 文殊師利，且置如是一大千界，假使十方諸佛世界一切眾生及辟支佛所有福聚，如是福聚按計籌量，至於無量億百千倍，成一最後生身菩薩福聚。

<sup>1</sup> 受 Kr: 授 FMSY

<sup>2</sup> 界 Kr: 世界 FMSY

<sup>3</sup> 滂 Kr: 滴 FMSY



**§15** (331b20-25) 文殊師利，如是最後生身菩薩福聚，及彼十方盡虛空際，所有世界一切眾生，若卵生若胎生，若濕生若化生，若有色若無色，若有想若無想，若非有想非無想，彼諸眾生所有福聚，如是福聚校計籌量，至於無量億百千倍，成彼如來身一毛孔所有福聚。

**§16** (331b25-332a12) 文殊師利，如是如來身諸毛孔，其數乃有九萬九千，如是毛孔，一一皆具如上所說無量福聚。

文殊師利，如是如來一切毛孔所有福聚，如是福聚校計籌量，復至無量億百千倍，成如來身隨好之中一好福聚。

文殊師利，如是如來身諸隨好，略說其數有八十種，何謂八十？一者首分圓滿。二者髮際嚴好。三者髮色青紺。四者髮香芬馥。五者髮甚柔軟。六者髮不紛亂。七者髮不稀概。八者髮常增長。九者髮本波委。十者髮端螺旋。十一者髮狀<sup>1</sup>華輪。十二者髮如德字。十三者面部平正。十四者毫分充足。十五者眉色青紺。十六者眉不雜亂。十七者兩目美好。十八者兩目修廣。十九者兩目清淨。二十者兩目明朗。二十一者目色紺艷如青蓮花<sup>2</sup>。二十二者耳甚長好。二十三者耳無缺減。二十四者耳無過惡。二十五者鼻修高直。二十六者兩頰滿足。二十七者頰無缺減。二十八者頰無過惡。二十九者牙甚圓正。三十者其牙均等。三十一者脣色赤好如頻婆果。三十二者舌赤柔軟。三十三者聲如雷震。三十四者其音朗徹。三十五者身普滿足。三十六者身肉豐好。三十七者身肉平正。三十八者身肉柔軟。三十九者身漸傭直。四十者身分相稱。四十一者身極圓好。四十二者身無缺減。四十三者其身柔軟。四十四者其身清潔<sup>3</sup>。四十五者其身輕妙。四十六者身不動搖。四十七者身極端嚴<sup>4</sup>。四十八者身無疵穢。四十九者身光破闇。五十者其腹美好。五十一者其腹圓滿。

<sup>1</sup> 狀 KrMSY：拔 F

<sup>2</sup> 花 KrS：葉 MY：om. F

<sup>3</sup> 潔 Kr：淨 FMSY

<sup>4</sup> 端嚴 Kr：嚴好 FMSY

五十二者其腹不現。五十三者其臍深密。五十四者其臍不曲。五十五者臍稱其位。五十六者腋下平滿。五十七者臂肘纖長。五十八者手指圓滿。五十九者手指纖美。六十者手文深好。六十一者手文徑徹。六十二者手文不亂。六十三者手文潤澤。六十四者文無龜細。六十五者文端纖銳。六十六者膝輪圓廣。六十七者足跟傭滿。六十八者足善按地。六十九者行順於右。七十者行如象王。七十一者行如牛王。七十二者行如鵝王。七十三者行步威猛如師子王。七十四者手足甲端微悉高起。七十五者手足等甲如赤銅色。七十六者手足等甲並皆潤澤。七十七者筋脈不現。七十八者支節密緻。七十九者諸根無染。八十者見者歡喜。文殊師利，如向所說，此八十種，是名如來隨好福聚。

**§17** (332a13-b21) 文殊師利，如是如來八十隨好所有福聚，如是福聚，校計籌量，復滿無量億百千倍，成如來身手足等中隨相之文一文福聚，文殊師利，如是如來手足等中隨相之文有八十種，何謂八十？一者梵王像。二者天帝像。三者提頭賴吒像。四者毘樓勒叉像。五者毘樓博叉像。六者毘沙門像。七者功德天女像。八者日天子像。九者月天子像。十者水天像。十一者火天像。十二者風天像。十三者雲天像。十四者大仙像。十五者山王像。十六者童男像。十七者童女像。十八者寶幢像。十九者傘蓋像。二十者寶冠像。二十一者花鬘像。二十二者珠瓔像。二十三者耳璫像。二十四者臂印像。二十五者寶釧像。二十六者指環像。二十七者寶鏡像。二十八者白拂像。二十九者德字像。三十者花瓶像。三十一者摩尼像。三十二者寶劍像。三十三者金剛杵像。三十四者弓弧像。三十五者箭矢像。三十六者戈戟像。三十七者矛稍像。三十八者鉞斧像。三十九者繡索像。四十者長鉤像。四十一者<sup>1</sup>轆<sup>2</sup>刀像。四十二者金鉞<sup>2</sup>像。四十三者天棒像。四十四者天鼓像。四十五者金螺像。四十六者腰鼓像。四十七者花輪

<sup>1</sup> 轆 FKrS: 轆 MY

<sup>2</sup> 鉞 Kr: 鉞 FMS: 鉞 Y

像。四十八者宮殿像。四十九者寶座像。五十者浴池像。五十一者蓮花像。五十二者粉米像。五十三者粃麥像。五十四者藥草像。五十五者靈茅像。五十六者花樹像。五十七者果樹像。五十八者金翅鳥像。五十九者迦陵頻伽像。六十者共命鳥像。六十一者孔雀像。六十二者鳩鵲像。六十三者鴈王像。六十四者青雀像。六十五者鸚鵡像。六十六者翠鳥像。六十七者輪中師子像。六十八者雪山白象像。六十九者龍王像。七十者象王像。七十一者馬王像。七十二者鹿王像。七十三者牛王像。七十四者野牛像。七十五者牦牛像。七十六者羖羊像。七十七者大鼈像。七十八者大龜像。七十九者魚王像。八十者螺王像。文殊師利。如是所說此八十種。是名如來隨相福聚

**§18** (332b22-c19) 文殊師利，如是如來八十隨相所有福聚，如是福聚，校計籌量，復滿無量億百千倍，成如來身三十二種大人相中一相福聚，文殊師利，如是如來大人之相，其數乃有三十二種，何謂三十二種大人之相？一者頂有肉髻圓好高勝。二者髮紺青色其毛右旋。三者其額廣大平正嚴好。四者眉間毫相白逾珂雪。五者目睫青緻猶如牛王。六者口四十齒無有增減。七者其齒齊密無有踈缺。八者其齒白淨無有垢黑。九者口有四牙其色鮮潔。十者其頤<sup>1</sup>圓滿如師子王。十一者其舌柔薄廣大紅赤。十二者於諸味中而得上味。十三者其語雷震得梵音聲。十四者缺骨不現其處平滿。十五者兩肩圓正無有缺減。十六者垂申兩臂手摩其膝。十七者其身上分如師子王。十八者身所有毛皆悉上靡。十九者身相圓滿如尼拘陀樹。二十者其身高妙滿足七肘。二十一者身體皮膚皆作金色。二十二者一一毛孔有一毛生。二十三其勢峯藏匿隱密不現。二十四者兩髀圓正其肉滿足。二十五者~~蹲~~相嚴好如伊尼鹿王。二十六者兩足豐滿無諸<sup>2</sup>缺減。二十七者兩足掌下皆悉平滿。二十八者足膚骨肉皆悉隆起。二十九者兩手兩足皆

<sup>1</sup> 其頤 Kr: 頤類 FMSY

<sup>2</sup> 諸 Kr: 有 FMSY

悉柔軟。三十者兩手兩足皆有網鞵<sup>1</sup>。三十一者兩手兩足皆悉纖長。三十二者兩手兩足皆有輪相。文殊師利，如是所說三十二種大人之相，是名如來正相福聚。

**§19** (332c20-333a4) 文殊師利，如是如來三十二種大人福聚，如是福聚校計籌量，復滿無量阿僧祇倍，不可量倍，不思議倍，始成如來大法圓螺，隨類教化一切眾生音聲福聚。

文殊師利，如是如來大法圓螺，能隨彼彼無量無邊阿僧祇等無量世界一切眾生所有意樂，如其意樂能悉遍滿，隨其類音說法教化，利益安樂如是眾生。

文殊師利，如彼如來所有音聲，能有如是無量勢力，如來威光亦復如是等彼音聲，能有如是無量勢力。

文殊師利，如彼如來所有威光，能有如是無量勢力，如來之身亦復如是等彼威光，能有如是無量勢力。

**§20** (333a5-16) 文殊師利，如上所說，如是福聚不可思議不可算數，非諸聲聞辟支佛等之所能得，何以故？如是福聚從大智慧及大慈悲普遍一切最<sup>2</sup>上願力所生起故，是故聲聞辟支佛<sup>3</sup>等所不能得。

文殊師利，如來如是妙色之身，悉是一切最勝清淨施戒修等及二因緣之所成立，何等為二？一者如來最勝願力，二者如來化導善巧，何謂如來化導善巧？謂諸眾生未種善根令種善根，已種善根令彼成熟，已成熟者令得解脫，由是二種因緣力故，是故獲得妙色之身。

**§21** (333a16-27) 文殊師利，如是如來妙色之身，由二因緣之所成就，如來音聲亦復如是，以二因緣而得成就。

文殊師利，如是如來所有音聲，以二因緣之所成就，如來威光亦復如是，以二因緣而得成就。

文殊師利，如是如來所有威光，以二因緣之所成就，如來說

<sup>1</sup> 鞵 Kr: 纒 FMSY

<sup>2</sup> 最 Kr: 無量 FMSY

<sup>3</sup> 辟支佛 Kr: 辟支 FMSY

法亦復如是，以二因緣而得成就。

文殊師利，如是如來所有說法，以二因緣之所成就，如來之行亦復如是，以二因緣而得成就。

**§22** (333a28-b2) 文殊師利，如來如是為欲哀愍諸眾生故出現於世，為欲利益諸眾生故出現於世，為欲安樂諸眾生故出現於世，以諸眾生若干種性願樂差別各各不同。

**§23** (333b2-4) 是故如來隨其意樂，為現種種相好之身，說法教化令彼調伏，入佛法中使得成就。

**§24** (333b5-10) 爾時文殊師利菩薩摩訶薩，聞佛所說如上福聚，利益一切諸天世人，便作是言：世尊，我於今者得大善利，我於今者得大最勝，我於今者得無等等，我於今者得大吉祥，我思如來於世間中為諸眾生作大依止，清淨不動猶如虛空，難遇難遭我今得見。

**§25** (333b10-12) 佛說是經已，彼諸比丘及諸菩薩摩訶薩等，歡喜合掌信受奉行。



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DhSk<sup>c</sup>

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DKKP

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DLiquLJ

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DN

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GhVS<sup>Q</sup>

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IBK

Indogaku Bukkyōgaku Kenkyū (印度學佛教學研究).

IeT

Indica et Tibetica.

IHQ

Indian Historical Quarterly.

IJ

Indo-Iranian Journal.

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IsMEO

Istituto Italiano per il Medio ed Estremo Oriente.

IT

Indologica Taurinensia.

It-a

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JA

Journal Asiatique.

JĀA

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JAOS

Journal of the American Oriental Society.

JCA

Journal of Central Asia.

JIABS

Journal of the International Association of Buddhist Studies.

Jinlui

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JinguangmingJWJ

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JIPh

Journal of Indian Philosophy.

JM(H)

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JOIB

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JPTS

Journal of the Pali Text Society.

JRAS

Journal of the Royal Asiatic Society.

JSS

Journal of the Siam Society.

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WRZN

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